The Messenger.

"As the Truth is in Jesus."

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Dr A H Strickler 14Feby81

THE MESSENGER.

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Poetry.

TRINITY SUNDAY.

And God said, Let us make man in our image.

Most High and Holy Trinity!
Who of Thy mercy mild
Hast form'd me here in Time, to be
Thy image and Thy child:
O let me love Thee day and night
With all my soul, with all my might;
Oh come, Thyself my soul prepare,
And make Thy dwelling ever there!

Father! replenish with Thy grace
This longing heart of mine,
Make it Thy quiet dwelling-place,
Thy sacred inmost shrine!
Forgive that oft my spirit wears
Her time and strength in trivial cares,
Enfold her in Thy changeless peace,
So she from all but Thee may cease!

O God the Son! Thy wisdom's light
On my dark reason pour;
Forgive that things of sense and sight
Were all her joy of yore;
Henceforth let every thought and deed
On Thee be fix'd, from Thee proceed,
Draw me to Thee, for I would rise
Above these worldly vanities!

O Holy Ghost! Thou fire of love,
Enkindle with Thy flame my will;
Come with Thy strength, Lord, from above,
Help me Thy bidding to fulfil:
Forgive that I so oft have done
What I as sinful ought to shun;
Let me with pure and quenchless fire
Thy favor and Thyself desire!

Most High and Holy Trinity!
Draw me away from hence,
And fix upon eternity
All powers of soul and sense!
Make me at one within; at one
With Thee on earth; when life is done
Take me to dwell in light with Thee,
Most High and Holy Trinity.

—*Angelus.* 1657.

Theology and Criticism.

For The Messenger.

THE GREEK TESTAMENT.

A great book expresses its intrinsic worth through the language in which it was written. A translation may be correct, apt and faithful. It may rigidly exclude every conscious variation from the original, and aim only at reproducing the ideas and sentiments of the author in a foreign tongue. Yet the translation and the original will be different books.

Thought and word are livingly inwrought, like vitality and wood in the oak, like feeling and voice in articulate speech. When sentiment is divorced from the tones of the speaker's voice, it is no more than an approximation to the import of his utterance. Shakespeare's genius can be duly appreciated only in English: Goethe and Schiller in German; Virgil only in Latin, and Homer in Greek. Of Homer's Illiad we have versions in English possessing the highest order of excellence. Shakespeare is read and enjoyed in German. Yet the Anglo-Saxon muse wearing the garb of her Teutonic brethren, or the Greek muse robed in a modern Anglo-Saxon dress, is unlike herself, and might be compared to a learned professor of a German University delivering a lecture in the English tongue. This principle is universally operative. The best translations, good and valuable as they may be, are all inferior to the original production. The author's own words have been conceived and born with his thoughts: and when a stranger makes him speak in the tongue of a foreign nation or of a remote age, the full glory of his genius transmitted through this external medium fades into twilight.

To this rule the Scriptures of the Old and New Testament are no exception. The New Testament in Greek to one who reads Greek intelligently, is in many respects a different book from the New Testament in German or in English. We do not mean that our received English and German versions are not good and faithful to the original, nor that the doctrines and duties of our holy religion are not correctly set forth. But there is a freshness, a strength, a perspicuity and heavenly unction in the words indited by the inspired authors which are untranslatable.

Though in some respects untranslatable, the Bible possesses nevertheless a unique glory in all languages. Whilst the Word of God in Hebrew and Greek, like the works of human genius, must be distinguished from itself in a foreign tongue, yet on the other hand it is an historical fact that the Bible loses less of its peculiar spiritual excellence by translation than any human book. The gift of tongues conferred on the apostles on the day of Pentecost is a perpetual miracle renewed by the Holy Ghost from age to age in the history of the Church. On

Greenland's icy mountains,
On
India's coral strand,
Where Afric's sunny fountains
Roll down their golden sand,

every man in his own tongue wherein he was born is hearing the wonderful works of God. Says Rev. Dr. Hitchcock in his introduction to Bissell's "Historic Origin of the Bible:" "The severest test to which a book can be subjected, is that of translating it into other languages than the one in which it was written. * * * The Bible is mostly Semitic and provincial; and yet in every language its voice is clear, ringing and majestic. It is the only book that has ever made the circuit of the globe, holding its own in every important language or dialect of men."

Whilst in point of capability of being translated into all the languages and dialects of the world, the Bible, by universal consent, occupies this singular pre-eminence over all literary productions, ancient and modern, nevertheless the general principle that a book is truly itself only in its own language is valid in its application to the sacred volume. The boundless riches, the depth and divine power of the Christian revelation live and speak in New Testament Greek as Christian truth does not in any translation. The received English version is, to say the least, equal to any version made in any language; yet we express only what every scholar knows when we say that it is not commensurate with the original.

The original Greek is the book for the theologian, the expositor and the minister of the Gospel. The meaning of the English Scriptures may, for all ordinary practical purposes, be derived from the proper study of the English. A good translation is adequate to the end for which it was made. Given in the vernacular, the word of God is brought near to the people. No longer separated from them by a foreign language, but approaching them in the tongue in which they were born, revelation is accessible to all classes of men. They may read the Holy Scriptures at their fireside, and hear them read in the churches—an incomparable blessing to which all Christians have an inalienable right. Read by the people, heard in the churches, and expounded by competent ministers of the Gospel, the people may acquire sound and extensive knowledge of God's holy word, and by the word they may grow in faith and spiritual wisdom. To these practical ends a good translation is adapted; but there are other ends to which no translation is adapted and for which it was never designed.

To a church, a translation is not the ultimate measure and critical standard of faith and practice. Nor is it the basis for the thorough exposition of Scripture Nor is it a sufficient guide for the preaching of the Gospel. No minister is safe in the attempt to explain the word of God who relies only on versions, especially in regard to what are called difficult passages. Nor even as regards the plainest portions of God's word can he get the precise phase of truth taught by the Holy Ghost, or the freshness of divine inspiration, from a secondary and subordinate source. The true key to the meaning of a version, is to be found, not in the version alone, but back of it, that is, in the original text.

Recourse to the original is the duty of the minister and the right of the people; the duty of the minister, since fidelity to Jesus Christ and His kingdom require him to go to the fountain-head of knowledge, and get wisdom from the very words of holy men who spake moved by the Holy Ghost; the right of the people, for as members of Christ's fold they can claim to be fed by the word of life in its highest measure of purity, force and unction. The diligent, faithful and persistent study of the Greek text is a better preparation for the pulpit than the use of the best commentaries without such study. And a judicious exposition of the English New Testament, governed by a competent knowledge of the Greek, will, in most cases, afford the people a clearer insight into the words of Holy Writ than the citation of authorities or the comparison of passage with passage in a good translation.

E. V. G.

Communications.

For the Messenger.

REPORT ON RELIGION AND MORALS OF EAST PENNSYLVANIA CLASSIS.

The Committee on the State of Religion and Morals would respectfully report that, from the documents placed in their hands, it appears, that, during the past ecclesiastical year, all the ministerial brethren, have, with very slight exceptions, enjoyed their usual good health, and were thus enabled to attend to their several duties regularly and without interruption. The reports of their pastoral labors are upon the whole, quite *encouraging*, and show that the Word of God as preached by them has not been without its legitimate and blessed fruits—that the faithful administration of the Holy Sacraments and the earnest proclamation of the glad tidings of salvation, in connection with pastoral visitations, has been attended with a corresponding degree of success. The precious little ones—the tender lambs of the flock—have been brought into the covenant of grace, ingrafted into Christ in the holy sacrament of baptism; the young and hopeful portion of the Church have been carefully instructed in the doctrines and practices of our holy religion, and, by the beautiful and appreciative rite of confirmation received into full membership; both old and young have, at stated seasons, been called around the altar of our communion, there to renew their covenant vows and engagements with God, and build up themselves in faith, and hope, and love, looking for and hastening unto the glorious appearance of their once crucified but now risen and glorified Redeemer.

The result of all these efforts has been the addition of a large number of souls to the Church of Jesus Christ. The aged and infirm, also, as well as the sick and dying, have been faithfully attended to, and their weary pilgrimage through life cheered with the comforting ministrations of the grace of God.

With all the necessary shortcomings and imperfections, incident to the exercise of the ministry, which the brethren humbly acknowledge, it is still true, that as a Classis, we have great reason to "thank God and take courage" in view of the coming future.

Our statistical report will show more accurately the progress made, both as respects the increase of the Church's membership and their fidelity, as well as in the exercise of Christian liberality or charity. It is, indeed, to be regretted that we cannot report a still larger and more abounding spirit of liberality; and equally sorry are we that the additions to our churches have not been more numerous than reported; but, for what the Lord has graciously permitted us to accomplish, we ought assuredly to render unto God our most hearty and sincere thanks; and our past success, under the blessings of God, should serve to stimulate us in our future work, and call forth our purest, loftiest, and most ardent devotions.

Humbly and gratefully commending ourselves and our work to the mercy of God, in Christ, and earnestly inviting His fatherly benediction upon our persons and labors for the future, we close our brief and imperfect report.

Respectfully submitted.

D. Y. HEISLER.

Statistics:—Members, 6525; Unconfirmed, 4341: Baptisms, Adults, 10—Infants, 521; Confirmed, 403; By Certificate or Renewal, 75; Communicants, 4641; Dismissed, 41; Erasure of Names, 184; Deaths, 211; Sunday Schools, 58; Sunday School Scholars, 4094; Students for the Ministry, 9; Contributions: Benevolent, $1338; Congregational, $19,270.

For The Messenger.

REPORT ON THE STATE OF RELIGION AND MORALS OF GOSHENHOPPEN CLASSIS.

Rev. Fathers and Brethren:—From the materials contained in the parochial reports placed into their hands, your committee has endeavored to construct a general report on the state of religion and morals within the bounds of our Classis.

During the past year the brethren were all blessed with health and strength of body and of mind, which, in the absence also of other unfavorable circumstances, enabled them to attend uninterruptedly to the performance of their ministerial duties, and for which they render grateful acknowledgment to Almighty God, the source of all help and the giver of every good and perfect gift.

The attendance on the services of the sanctuary was unusually large during the past year, as was also the participation in the holy sacraments. One brother, within the bounds of whose charge there prevails an element that is unfavorable to the use of the sacraments as signs and seals of God's grace and promises in His Son Jesus Christ, reports a genuine and very encouraging revival in this respect, he having during the past year baptized more infants and adults than in any previous year. Whereas baptism immediately prior to confirmation was formerly the rule, it is now the exception.

All the brethren report also exceptionally large communions, a fact which we are glad to record, because it shows, in the first place, that the life of God as contained in His Son Jesus Christ, dwells in the hearts and souls of the people, and, in the next place, that harmony exists between the pastors and their flocks, and between the individual members of the flocks. This increase of attendance on the services of the sanctuary and in the use of the sacraments is owing, primarily, to the abundant blessing which it has pleased God to bestow upon the faithful though imperfect labors of the ministers, in the pulpit and out of it; and, secondarily, to the peace and harmony that have come to prevail within the bounds of our beloved Reformed Zion, and which, like angels with healing in their wings, are shedding their benign influence on our Synods, Classes, and charges, and upon our pastors and people. This increased interest on the part of our people, not only in the services of the sanctuary, but also in the various general activities and operations of the Church, is also largely due to the more frequent preaching and the more systematic family visitation which our people get from their respective pastors, as also to the more frequent attendance of the pastors on the Sunday Schools of their respective charges; and these cheering things are due to the division and the better arrangement of the charges. The division of the charges, so that no minister will have more work than he can well attend to, has become the settled policy of Goshenhoppen Classis. Individual interests and preferences must be subordinated to the general good of the Church; and the good work will be carried forward until the end in view has been reached. Only one of our congregations is at present served by a supply; but although it is supplied acceptably, it is nevertheless highly probable that the time is not far distant when it, together with others, will be formed into a pastoral charge.

There is an increasing interest in the cause of benevolence and missions. The contributions this year were in excess of those of any previous year. Yet the increase is not what it should be, considering the wealth of our people and the returning financial prosperity of the country. In order to increase the liberality of our people, we must not only talk benevolence and missions in the pulpit, and write benevolence and missions in the Church papers. This is all very good; but we must also put forth our efforts in other ways, one of the best of which is the organization of missionary societies, as several of the brethren have done, and with marked success.

The periodicals of the Church are finding an increasing circulation among our people. The increase is not as rapid, though, as is demanded by the interests of the Church as a whole and the spiritual interests of her individual members. Your committee think that the elders and deacons of our congregations should take and read the Church papers, and thus become shining examples to the other members. The elders and deacons should by all means be among the most intelligent and best informed of the laity, in the doctrines and history of the Church, and they can become so only by reading, next to the Word of God, her books and papers.

More attention is paid to the Sunday School cause than heretofore. Although expressing no opinion on the question whether union Sunday Schools are better or worse than none, your committee rejoices in the fact that the number of purely Reformed Sunday Schools is on the increase. Here the seed must be sown from which the future harvests are to be reaped. The better days will be the later days, when the young, who are now being disciplined in well organized and flourishing Sunday Schools, will be the fathers and mothers in Israel. And these days come rapidly enough. A marked change has come over our charges during the last quarter of a century. The elders are nearly all gone to the great reward. During the last year many were laid to their *rest, among them one, an upright pious man, and faithful servant of the Lord*—who had served as organist and schoolmaster forty-six years.

There is much less complaint this year than heretofore, in regard to the payment of the pastor's salaries, the people coming up more promptly and regularly in this respect. This is a cheering sign, and we trust the good work may go on until no pastor is hampered in his labors by an insufficient and irregularly paid salary.

Of our licentiates, two have found fields of labor within the bounds of another Classis, and two are waiting for a call to work in the Master's vineyard. While it is with feelings of regret that we record the revocation of the license of a former licentiate, it is with pleasure that we record the licensure, at this meeting, of one who promises well for the future, and will soon be engaged in the Master's work.

As for the morality of our people, there is, generally speaking, room for improvement. Sin and vice prevail to a great extent. As for the particular vices which are practiced, and which are an abomination in the sight of God and of all His true children, the consciences of the guilty ones must be awakened, not only by preaching and instruction, but also by the exercise of church discipline. This is a difficult matter, for which even our consistories have little courage and less tact. All the brethren, however, who touch upon this point, report a decided improvement in this direction. Thus we see that during the past year there have been clouds as well as sunshine; defeat as well as victory; struggles and disturbances, as well as calm and peaceful periods. No one, be he of the clergy or of the laity, has come up to the full measure of his duties and obligations. Let us pray God that He would, in His infinite goodness and mercy, overrule even our errors to the praise and glory of His name; to replenish us with grace from on high, that we may all discharge our duties more faithfully in the future; yea, that He would forgive what we were, sanctify what we are, and order what we should be, so that His may be the glory and ours the salvation, through Jesus Christ His Son our Lord. Amen!

D. E. SCHOEDLER,
Chairman.

Receive all your temporal mercies gratefully; use them with moderation; and acknowledge them constantly as favors bestowed.

Family Reading.

TWO ANGELS.

When in dark before the dawning,
Night was on the wane,
In the shadow and the silence,
Came the angel, Pain.
Close behind him, walked another,
Pale, with bated breath;
By the golden key he carried,
Angel he, of Death.

Then spake Pain: "I bring this token,
Sharp as any sword;
It will crush thy life's frail chalice,
But 'tis from thy Lord."
Only smiles, Pain got for answer,
And this ringing word—
"Tokens sharp as swords, are welcome,
Coming from my Lord!"

Then spake Death: "Pain bears the token,
I, the message bring;
Life thou livest now no longer,
Thus hath said thy King."
"Nay, dear angel," came the answer,
"If I go with thee,
"Life of life shall open to me,
"By thy golden key."

Through the shadow and the silence,
Passed both Pain and Death;
Grand and tender was the baptism
Of their solemn breath!
Then One stood within the chamber,
Neither Death nor Pain!
Only wide and wondrous glory
Crowned what they had slain!

—*N. Y. Evangelist.*

A ROYAL RESIDENCE.

It is doubtful, writes a London correspondent of *The Graphic*, if Versailles itself under the grand monarch was the equal of the Windsor of our epoch. Comparison even now is like some vision seen in dreams. This peculiarity must have been only more marked in the days of its greatness; but Windsor, spite of all its magnificence, the inestimable value of the treasures it contains, is, above all and before all, a home—a beautiful, comfortable home, standing in a lovely natural park. It is not some weird enchantment wrought by the hands of cunning tree-clippers to startle the observer into amazement at strange growths of bushes and magic fountains gushing forth from the mouths of fabled monsters; it is an ancient castle, dominating a silvery river and surrounded by forest kings which rear their leafy heads as the mighty gardener willed, and in no other way. Gazing on this scene of quiet loveliness a feeling of delicious repose is mingled with profound admiration for Mother Nature. The tired worker in the marts of trade, especially one who is obliged to do battle for life in the exciting arena of American cities, looks restfully over the lofty ramparts of Windsor castle, upon the peaceful beauty of park and river, of shaven lawn and clumps of flowers, of browsing kine and prosperous sheep, and feels the sentiment if he does not repeat Shakespeare's words:

O God! methinks it were a happy life
To be no better than a homely swain.

The show-rooms at Windsor are very magnificent indeed. Particularly in St. George's hall imposing by reason of its grand proportions, while the audience-chamber and the ball-room are saloons glowing with the richest Gobelin tapestries, with priceless portraits by Vandyck and by an out-and-out splendor which I cannot depict, and to give even a hint of which, therefore I must draw upon the intelligence of the reader.

As usual, however, with such places, it is not what is shown the visitor at Windsor, but what is withheld from him, that is most interesting, and that is the private apartments of the queen. These rooms are situated just off the long gallery through which it is the custom of the queen to accompany guests of blood royal who arrive on a visit to the castle. This regal hall is over 600 feet long, and from end to end is crowded with works of art of notable excellence; pictures, mirrors, bronzes, *curios* of one sort and another almost without end jostle each other thickly; yet amid all these marvels of artistic effort one sample piece of statuary stands out with a touching effect. This is a life-like representation in marble of the queen bidding adieu to her dying consort, who with his right hand uplifted directs the attention of his frantic wife to heavenly spheres above. One would think it would give the poor lady a fit of the blues to look at this stony story of her sorrow; and look at it she must every time she goes in and out of her rooms, for the door to them opens just in front of it.

The queen's drawing-room and bedroom are more simple than those of some New York ladies I know. The first-mentioned is upholstered in pale blue satin, the walls hung here and there with a few family portraits. The books of the day, the magazines, and (when her majesty is at the castle) the newspapers are placed here. In this parlor breakfast is laid each morning for the queen and her only unmarried daughter, the Princess Beatrice. Lunch and dinner are served in a handsome dining-room on the other side of the gallery, the most recent adornment of which are portraits of the duke and duchess of Edinburgh, the queen being, it is said, most particularly attached to her proud and imperial daughter-in-law. The bedroom where her widowed majesty sleeps is hung with two shades of yellow satin, and there is little adornment to it in the way of art objects. But if it were bare of every yard of hanging, every stitch of furniture, it would still possess such a vision of loveliness over park and stream, meadow and lawn from its windows as would recompense for the lack of any of man's adornments. It is quite sufficiently provided with these, however, and is a comfortable, elegant, small, and cozy bedroom.

Further on, still supposing we are following the gallery, the privileged visitor will find the three rooms which were always occupied at Windsor by the prince consort, and have never been used since his death. The faithful servitor who points them out says that nothing has been touched in them since the fatal 14th of December, 1861, when the "blameless prince" quitted these scenes of earthly glory to find, let us hope, even more delightful ones among celestial spheres. The prince's hat and cane stand where he last placed them; the book he was reading is open at the page where he left off; the bed on which he slept and whereon he died stands exactly as it did when he breathed his last; an inscription on its foot records the date of his birth and of his death. To come daily into these deserted rooms and see for herself that the thoughtless hand of some servant has not disturbed any of their pious arrangements; to gaze her fill on the vacant couch, the unfinished book; even (it is said) to herself brush away any trace of dust which may have fallen within the hour upon the cherished relics of her dead husband, is a duty scrupulously performed by this exalted woman and good wife each day when she is at Windsor. It may be that it is the report of these truly wifely actions—which could not degrade a woman if she were a queen of heaven instead of empress of India—which have spread from lip to lip, and formed an oasis for unfounded gossip about the queen's semi-lunacy concerning the prince. That she causes his plate to be placed at all meals, talks to him as if he were present, and other things more shocking than these, are rumors without a grain of truth in them, at this time or formerly.

A week may be profitably and delightfully spent at Windsor. Twice that time would be none too much in which to form acquaintance with even the noted objects—Virginia water, the Home park, Windsor Great park, the mausoleum of the duchess of Kent, to which admittance is occasionally given, though this privilege is never accorded to the last resting-place of the prince consort. The entrance to this sanctuary is so scrupulously guarded that even the queen's children cannot enter there without written permit. An exception to this rigorous rule is made on the anniversary of the prince's death—the 14th of December—when, after services held in the presence of the queen alone, members of the royal family and certain officers of the household are admitted. Eye has not hitherto seen the equal in magnificence of this mausoleum; imagination can scarcely conceive it; words are quite powerless to describe it. The rarest pictures, the choicest statues, the most gorgeous gems known to our comprehension glitter and glow with an almost barbaric splendor on every hand. It has already cost £5,000,000 sterling, and is not yet finished. Those who have seen the Albert Memorial in Hyde park will have difficulty in understanding how anything could be grander than that; but that monument to departed greatness is as a delf plate to a Sevres vase compared to the souvenir to her consort which the queen has erected at Windsor. So great is the gorgeousness displayed in this tribute that one cannot help wondering what finer or more imposing erection mortal hands could raise in England over the body of the queen herself.

Over these glowing magnificences I linger like a honey-bee amid a garden of splendid roses. One sip more and I will take wing. I must be back in the castle again, where behind a secret door issuing from the dining-room, in a comparatively small hall, not over 20 feet in length, is hidden the most extraordinary collection of valuables the world now holds. The money value of many of the things here is easily estimated, for they are precious stones which, without any enhancing effect of association, setting, etc., would sell in the open market for £20,000,000. There is a peacock of life-size whose body and whose fan are set with gems so numerous and so rare that not a goldsmith in the city but would esteem him cheap at £50,000. There is an Indian sabre whose sheath is decked with diamonds worth £1,000. There are at the tent, all the arms, the gold and diamond-mounted toilette articles which once belonged to Tippoo Sahib; the magnificent crown wrested from the last king of Delhi; much priceless loot taken by British forces in China. These are things whose marketable value is well defined; but think of the satisfaction which a romantic mind must feel in possessing the sword worn by Christopher Columbus, the ball which killed Nelson at Trafalgar, the order of the Garter worn by Wellington, the sheath of the saber used by William the Conqueror, and the key to Windsor castle which was made for Queen Mary in 1554, and which is a work of art such as our iron age cannot rival. During his lifetime Prince Albert passed hours together amid this marvelous collection, labeling and putting the objects in order. The queen now frequently comes here. But every day, fair or foul, she retires to the mausoleum in the park, and, locking herself within the sanctuary where lies her dead, she meditates on the inscrutable destiny of prince and of peasant.—*London Graphic.*

SCOLDING.

With some scolding is chronic. Life is one long fret. The flesh is feverish, the nerves unstrung, the spirit perturbed and in a state of unrest. The physical condition and the material surroundings may have a strong tendency to disturb our equanimity and to exasperate our feelings; but we are to bear in mind that the scolding never did anybody any good, and withal grows to be very uncomfortable to the party who indulges in it.

Inappropriate to anybody, scolding appears most hateful in parents and ministers. Set to be dispensers of kindness and love to those with whom they are most especially associated, it is horrible to see gall distilled instead of charity that blesses both parties. Scolding turns a household into a pandemonium, and a church into an inquisition. Bear in mind that kindness and gentle speech are a great deal easier to practice than their opposites. Why practice the worst thing when harder? Arrest yourself in the indulgence of this bad habit right here. Begin now, and put yourself under bonds to be good-natured.—*Zion's Herald.*

THE CUP OF SORROW.

On classic cups and vases we have sometimes seen *devices* carved by the cunning hand of the sculptor. So around the cup of trial, which God commends to the lips of suffering Christians, are wreathed many comforting assurances. Here is one of them: "All things work together for good to them which love God." Here is another like it: "As thy day is so shall thy strength be." Afflicted friend, turn thy cup of sorrow around, and you will see engraved on it these precious words: "As one whom his mother comforteth so will I comfort you." Turn it again and read: "My grace is sufficient for thee." The whole cup is encircled with the words of love. But it requires faith to read them. They are invisible to selfishness and blind unbelief. And God sometimes washes the eyes of His children with tears, in order that they may read aright His providence and His commandment.—*T. L. Cuyler, D. D.*

HUMORING THE CHILDREN.

There is a world of difference between humoring the children to what is good for them, and what is bad for them. It is bad to humor them in having their own way, for this will come to be the thing they chiefly value; and in the long run nothing can be more disastrous to a child than always to have its own way. It is bad to humor them in the habits of deceit, disorder, tardiness, ill-temper, and in the expectation of being waited on unnecessarily, pampered and coddled. It is bad to humor them in eating what is not good for them, in sitting up late, in reading frivolous or low-toned papers or books, in neglecting habits of personal cleanliness and tidiness. It is very bad to humor them in expressions or conduct showing a lack of honor for parents, respect for their superiors, courtesy toward their mates, and kindness to servants. It is bad, in a word, to humor them in anything as children, that you would not wish them to be or to do as men and women.

It is good to humor them in all natural manifestations and cravings of their affections. A child hungry-hearted for love, is one of the saddest sights in the world. Hardly less pitiful is the condition of a little one who is perpetually repressed or discouraged in the sweet impulses that prompt it to give expression to its love. That way danger lies. The boy or girl will not easily go wrong whose arm is twined morning and night around mother's neck, or whose head is welcomed to its cuddling place on father's shoulder. It is on the side of their affections that children are most easily held and guided, and the firmest reign is the invisible, golden cord of love. It is good to humor children in following their natural bent in all right and helpful directions. Remember that education is only the leading out of powers and faculties that are within. Encourage, therefore, such inclinations towards books, studies, mechanics, music, out-of door pursuits and healthful sports, as shall help most truly to develop your child. If your boy is a square peg, humor all his efforts to find square spaces into which to fit his growing life. If he is round, don't try to shuffle him into the square holes that he can never fill. As education comes more and more to include the discovery and development of a natural aptitude, it will be more and more successful. It is good to humor your children in preserving their individuality, in being alone, when they rationally choose to be—and in fostering a true self-respect. Conformity mars more characters than it makes. It is well to gratify their desire for spending money by teaching them early the value of a dime and a dollar. If you can give them but five cents a week, tell them what it costs somebody in labor and hold them strictly to their allowance.

The philosophy of early training is to make the child the father to the man,—mother to the woman. The homely proverb, "As the twig is bent, the tree inclines," is not yet outgrown. It is as true now as in ancient times, that if some twigs are permitted to grow as they incline, the tree will be a crooked one.—*Golden Rule.*

GOD'S TIME.

Grand is the leisure of the earth;
She gives her happy myriads birth,
And after harvest fears no dearth,
But goes to sleep in snow-wreaths dim.
Dread is the leisure up above,
The while He sits whose name is love,
And waits, as Noah did the dove,
To see if she would fly to him.

He waits for us, while, houseless things,
We beat about with bruised wings,
On the dark floods and water springs—
The ruined world, the desolate sea.
With open windows from the prime,
All night, all day, He waits sublime,
Until the fullness of the time
Decreed from His eternity.

—*Jean Ingelow.*

NIGHT AIR.

An extraordinary fallacy is the dread of night air. What air can we breathe at night but night air? The choice is between pure night air from without and foul air from within. Most people prefer the latter. An unaccountable choice. What will they say if it is proved to be true, that fully one-half of all the diseases we suffer from are occasioned by sleeping with their windows shut? An opened window most nights in the year, can never hurt any one. This is not to say that light is not necessary for recovery. In great cities night air is often the best and purest air to be had in twenty-four hours. I could better understand shutting the windows in town during the day than during the night for the sake of the sick. The absence of smoke, the quiet, all tend to make night the best time for airing the patient.

One of our highest medical authorities on consumption and climate, has told me that the air in London is never so good as after ten o'clock at night. Always air your room then from the outside air, if possible. Windows are made to open, doors are made to shut—a truth which seems extremely difficult of apprehension. Every room must be aired from without—every passage from within. But the fewer passages there are in a hospital the better.—*Florence Nightingale.*

"SEND ME."

During the past year a young lady in one of the towns not far from Boston began to be dissatisfied with her lack of service in the Master's cause, and to feel that He had something more for her to do. At the same time an old teacher, whom she had not seen for years, had a sudden, but strong impression that for a special needed service in a foreign field this old pupil whom she had lost sight of was the person. They met one day, seemingly by chance, (one of the Lord's chances.) The conversation turned on the unsatisfying lives many of the young ladies lead after they leave school. A little music, a little visiting, but nothing that seemed worth living for.

"I have been hearing of two girls," said the teacher, "who did not find their lives unmeaning," and she told the story of the Ely sisters.

"Did you tell that story for me, Mrs. H——? I think you must, for I have been feeling strangely of late, and praying for guidance as I never did before; but the way is not open for me to go as a foreign missionary."

Still the new feeling followed her, and the prayer for guidance was continued.

"I will not think of this haunting foreign missionary business!" she said to a friend one Sunday morning. "I will go to church and think of something else;" but the pastor preached on the subject. "I will go this evening and hear something else; he will not give us two missionary sermons in one day." But Dr. Clark presented the cause of Foreign Missions. Then she said:—"Here am I, send me." But there was a closed door; her nearest and dearest friend, an uncle, was not a Christian, and would never give his consent. With many fears she wrote to him, telling of her new desire, and waited for the answer. It came:

"Tell Abby if she goes to Japan I shall be proud of her; if she wants money, she can have it; if she needs ever to come back, my house is open to her."

"*He that openeth and no man shutteth!*" Abby is to-day mastering the language of Japan.—*Presbyterian.*

MOTHER.

Lamartine tells a story that exquisitely illustrates a mother's love. In some spring freshet a river widely washed its shores and rent away a bough whereon a bird had built a cottage for her summer home. Down the white and whirling stream drifted the green branch, its wicker cup of unfledged song, and fluttering beside it as it went, the mother bird. Unheeding the roaring river, on she went, her cries of agony and fear piercing the pauses in the storm. How like the love of an old-fashioned mother, who followed the dove she had plucked from her heart all over the world! Swept away by passion that child might be—it mattered not; though he was bearing away with him the fragrance of the shattered roof tree, yet that mother was with him, a Ruth through all his life, and a Rachel at his death.

Useful Hints and Recipes.

ITALIAN BEEFSTEAK.—Cut a steak from any tender part, beat it and season with onion, pepper and salt. Lay it in an iron stewpan that has a cover to fit close, and take care that it does not burn. In two or three hours it will be quite tender.

TAPIOCA JELLY.—Soak *half a cup* of tapioca in a pint of water for four hours, then cook it in a double boiler until the tapioca is soft and clear looking. Season with only a little sugar and lemon juice, and pour into small wet moulds. Serve with sweet cream.

BOSTON BROWN BREAD.—Two cupfuls Indian meal (even), one cupful rye meal, one cupful flour, one small quart of sweet milk, pinch of salt, one-half cupful molasses, two teaspoonfuls cream tartar, one teaspoonful (even) of soda dissolved in water; steam four hours, and water must boil constantly all the time; put in oven and heat for breakfast.

VIRGINIA BISCUIT.—One quart flour, one-half teaspoonful salt, one-quarter pound butter; mix the flour and butter together, and moisten with water; roll it out very thin three times, and beat with the rolling-pin each time; roll as thin as a sheet of paper, cut with a saucer, and bake in sheets. These are particularly nice for lunch.

TOMATOES AU GRATIN.—Dip the tomatoes in hot water, and peel them; cut them in half; rub a baking tin with garlic, butter it, lay the tomatoes in it side by side, and fill each half with the following composition: Two parts of bread-crumbs, one part mushrooms finely minced, a litttle parsley chopped fine; pepper and salt to taste; put a small piece of butter on each. Bake for ten or fifteen minutes and serve.

ODDS AND ENDS.—I have been frequently struck myself by the amount of ingenuity and clever contrivance which I have seen displayed in house-keeping, where the income was small, but the most was made of it. Little odds and ends that a wasteful cook would have thrown away, reappeared in delicate and tempting forms as breakfast dishes or entrées. Joints were not sent to table cold and ungarnished over and over again, till one was tired of the sight of them, but allowed to rest in the larder for a day or two after their first appearance, and then served up with such delicious supplements of salad and other vegetables that the obnoxious "cold meat" acquired merits which it had never seemed to possess before. In far larger and richer establishments, on the contrary, I have sometimes been reminded of the lady who had a pig killed one Saturday, and for the whole of the ensuing week entertained her guests upon pork alone, because it saved trouble!—*The Queen.*

Miscellaneous.

DECORATION DAY, 1880.

BY HOWARD GLYNDON.

White lilacs toss their scented plumes
While others, clad like Tyrian kings,
Make mournful, purple, scented glooms,
'Neath which the robin sings.

Purple and white! These are the tints
That tired-out sorrow, dropped asleep,
On waking finds, soft laid, like hints,
Just where she used to weep.

If, seeing them, she weeps again,
Her tears are like an April mist,
Or drops, on May's soft cheeks, of rain
By loving winds up-kissed.

These signs of old, healed-over woe,
How fit to usher in the day
On which in that sore Long-ago
We let our grief have way!

Day when we watered with our tears
The flowers we laid on graves not green;
But, thank the blessed healing years!
Dulled is the edge once keen.

And fitting are those colors now,
Purple and white the lilacs wear,
And proud is every lifted brow
To own its kindred where

Those graves, once outlined sharp in clay,
Lie green and round beneath the sun,
Waiting to be flower-strewn to-day
When our sweet task is done.

O roses! roses, white and red!
Just peeping shyly from your leaves,
Breathing of love above the dead,
Of hope to him that grieves;

'Tis well for those laid here alone,
Who turn not for love's pleading even,
That Faith has whispered, Hopes half-blown
Shall open out in heaven!

—*Christian Union.*

CURIOSITIES OF THE CONSCIENCE FUND.

At irregular intervals, says the Washington *Star*, a paragraph appears announcing the receipt by the Treasury Department of a contribution to the "Conscience Fund." These contributions nowadays vary from one dollar to between one and two hundred. A few years ago they were much larger. The money comes from all parts of the country, Philadelphia and New York leading in the number of contributions. A member of Congress from New York, when Mr. Bristow was in the Treasury, referring to this fact, remarked that it showed conclusively that New York and Pennsylvania were the most religious States in the Union. Mr. Bristow replied that in his opinion, it only showed that these two States had done the most stealing. The money which comes in from conscience-stricken people is on account of frauds on the customs, frauds under the income tax, or on the revenue. The income tax having been abolished some years ago, contributions on its account are very few now.

The first record of money received by the Government from repentant defrauders was in 1863. When General Spinner was Treasurer he kept the account separately, but the practice was discontinued. The money, as it has been for the greater number of years since 1863, when the contribution began, is turned into the Treasury as miscellaneous receipts. Repeated attempts have been made by members of Congress to secure appropriations to be paid out of the Conscience Fund. If the money goes into the Treasury as miscellaneous receipts, it ceases to be a separate fund, and cannot be drawn upon. It is not known how much the conscience money now amounts to. The total amount from December 1st, 1863, to June 30th, 1874, as given in the Treasurer's report for the latter year, was $162,914. Since then no account of the contributions has been kept. Treasurer Gilfillan, however, estimates that the money now foots up to $250,000.

The contributions, as a rule, come through the mail, with a note saying for what purpose the money is forwarded. Very frequently a penitential explanation is included. Some of these explanations are very curious, and some very laughable. The ladies contribute a good deal. They repent principally over false returns made under the income tax, and for having evaded the duties upon articles of dress.

A lady visited this country in 1864 from England. She smuggled in, while here, a silk dress pattern. A short time ago she wrote, confessing the evasions of custom duties, and sending $15 to clear her conscience. She gave the value of the dress, and wanted the balance sent back to her if the duties did not amount to $15. The custom division of the Treasury made a computation based upon the duties discharged in 1863, and found that the lady owed exactly $7.50. The balance was remitted. Ministers of the Gospel are frequently the medium through which the money is refunded. While administering spiritual consolation the confession of defrauding the Government is made, and a restitution follows. The clergy transmit the money without mentioning names. The largest amount ever received as one contribution was $15,000 in United States 7.30 notes. This contribution was announced in the newspapers. Many ingenious attempts were made to get this money out of the Treasury. One man said that his father had sent the contribution, and that he was crazy. The contributor of it had carefully cut out the numbers of that noted, so as to make it impossible to discover from the books who had sent them.—*New York Tribune.*

DESTROYING THE PYRAMIDS.

The news will be received with great regret, that in Egypt the hand of the destroyer is at work. A traveler who has recently visited the pyramids at Gheezeh, and whose investigations extended to Sakkarah, Dashoor, and Maydoon, reports that not only was the work of destruction proceeding at a remote place like Dashoor, but at the very scene of M. Mariette's operations. There have been removed from immediately under the entrance to the Great Pyramid some four or five large stones, and this traveler, a correspondent of the *Egyptian Gazette*, was informed, on what he could not but regard as trustworthy authority, that this wanton act had been committed by order of the Khedive, the stone being required for the building of the new mosque which overshadows the beautiful mosque of Sultan Hassan. When the government itself sets an example of this kind, we are not surprised that it is promptly followed by meaner folk. At Dashoor, a place seldom visited by tourists, and where, consequently, the marauder thought himself safe, three camels were, during our stay, being loaded with the square white limestones of the casing of the larger pyramid. Few of these stones remain. The upper part of the pyramid has long been stripped. The adjoining pyramid, which is so conspicuous from Helouan, and so remarkable from being built in two different slopes, had, till lately, its casing nearly complete. This casing is of the greatest importance; and, I regret to say, there can be no doubt that here also the destroyer has recently been busy. Stones loosened from the top of the building have been rolled down the side, tearing and smashing the smooth surface. Three or four large stones have *also been removed from below the entrance*, which is now inaccessible without a ladder. It is in little known places like Dashoor that such destruction is most easy to perpetrate and most difficult to prevent. But there cannot be much difficulty in watching the Great Pyramid of Gheezeh.—*London Times.*

A LITTLE COMB.

The very smallest comb in the world, probably, belongs to a beetle which is itself about as big as the dot over an i in this page. This beetle has wings which are exquisitely fringed nearly all around with delicate hairs, so small that they must be magnified two hundred times larger than life before we can see them clearly. At the base of each tiny wing-case is a comb, probably for the purpose of cleaning dust from the wing, and this has to be made nine hundred times larger to show that it has one hundred and twenty teeth. It is of most beautiful regularity, and an interesting sight through a microscope.

AN ANCIENT CHINESE SUPERSTITION.

The Chinese are accustomed to associate the fortunes of their reigning families with the lives of trees; and each dynasty has a special tree dedicated to it. The duration of the dynasty is held to be indissolubly bound up with the existence of the tree; and inspection is frequently made of the latter in order to ascertain from its condition the prospect before the Sovereign. The appearance of the tree is expected to furnish incontestable proof of the true state of the empire. It is impossible to assign an origin to this superstition, which is of great antiquity; but to go no farther back than the XV. century, Yunglob, the third of the Ming rulers, planted a fir tree, endured until the overthrow, two hundred and fifty years afterwards, of his descendants by the Manchus. The story is told that Hwan-Tsung, the last of the Ming Emperors, hung himself upon this very tree, after having killed his wives and children, rather than submit to the victorious Manchu General, Taitsong. This tree, known as the Wry-necked Fir, was then chained up by order of Chuntche, the first Emperor of the existing Imperial line; and, although fallen to the ground, its remains with the chain round them are still shown. As if in revenge for the unfortunate Mings, the popular fancy has evolved another superstition out of Chuntche's act; and it now passes as a current belief that if the chain were to be removed from the fallen trunk some terrible catastrophe would happen to the Manchus. The Tsing dynasty is also not without its own peculiar tree which was planted by Chuntche in the court-yard of a temple at Tan-che ssu, near Pekin. So long as this tree exists, so long, it is asserted, will the Manchus remain supreme; and these are those who contend that the future before the ruler may be divined from its condition. The latest accounts are to the effect that this tree—which is of the white nut species, and which has already attained the respectable age of two centuries and a quarter—shows most striking signs of renewed vitality, and as this happens to coincide with the state of the Chinese Empire, popular credulity is being so far confirmed.

Selections.

Encourage a spirit of love, but put envy and jealousy on the cross: "Follow after charity."

Be thyself blameless of what thou rebukest. He that cleanses a blot with blotted fingers makes a greater blot.

Flattery is often a traffic of mutual meanness, where, though both parties intend deception, neither is deceived.—*Colton.*

I say to thee, do thou repeat
To the first man thou mayest meet,
In lane, highway, or open street,
That he, and we, and all men, move
Under a canopy of love
As broad as the blue sky above.
—*Trench.*

The strength of the true servant of God consists largely in steadfast and single-hearted adherence to the right, and in hatred of every wrong way. The man who thus seeks to walk with God, under the direction of an enlightened conscience, is strong in his own convictions, and in the consciousness of his own integrity.

Death, after all, is a darkening and a disappearance of those we love, and we must be content to take it so. It is only a question of more or less, where the darkness shall begin and what it shall eclipse first. To the others who have loved the dying and have gone before him, it is not a darkening but a drawing. Perhaps to them it is the brightest dawn when it has been the most opaque and colorless sunset on the side of earth.—*F. W. Faber.*

We live in the midst of revelations. We are continually receiving what we ordinarily call inspirations. There is hardly ever a complete silence in our souls. God is whispering to us well-nigh incessantly. Whenever the sounds of the world die out in the soul, or sink low, then we hear these whisperings of God. He is always whispering to us, only we do not always hear, because of the noise, hurry, and distraction which life causes as it rushes on.—*F. W. Faber.*

Science and Art.

ANNEALING TOOLS.—It is well known that glass acquires remarkable toughness by being annealed in oil, and that a high degree of hardness is conferred upon metals by a similar process. It is said that engravers and watchmakers of Germany harden their tools in sealing-wax. The tool is heated to whiteness and plunged into wax, withdrawn after an instant and plunged in again, the process being repeated until the steel is too cold to enter the wax. The steel is said to become, after this process, almost as hard as the diamond, and when touched with a little oil or turpentine, the tools are excellent for engraving, and also for piercing the hardest metal.

An exquisite bronze faun was lately discovered in a newly-excavated house in Pompeii. The statuette was the ornament of a fountain, and in execution, dimensions and type, forms one of the group of the celebrated Narcissus, Dancing-faun and Silenus. On entering the first room of the bronzes in the Naples Museum, the eye is at once attracted by the bold, free, and graceful attitude of the figure, the muscular yet elegant proportions of which an unusually thick earthy incrustation, chemically united with the oxide, in vain tries to hide. The Faun leans far back; the weight of the body rests on the right leg, the left being extended forward to preserve the balance. The wine skin is squeezed under and held by the left arm, the hand of which grasps the spigot. The right arm and hand are lowered and slightly drawn back, in the attitude of one holding a cup to receive the stream of wine. A tube at the back of the figure led the water into the wine skin from whence it issued from the spigot. The shape of the head is beautiful; the locks of hair falling over the brow are admirably indicated; a wreath (probably a vine branch with grapes) crowns the head, but is made indistinct by the incrustations. The ears are pointed, and there is the usual tail. The face and figure express the joyous abandonment of a youthful votary of Bacchus.

ORIGIN OF AMBER.—Nearly 2000 years ago Pliny, the naturalist, wrote that amber was the fossil resin of an extinct cone bearing tree, and modern science can say of it but little more. The original amber-producing forest probably reached from Holland over the German coast, through Siberia and Kamschatka, even to North America. One of the most celebrated deposits is on the peninsula of Samland, a portion of Prussia, nearly surrounded by the Baltic Sea. The northern portion of this region, constituting the promontory of Brusterort, is hilly, and the coast banks are often 150 feet to 300 feet high. At one time all the amber found here, even by the peasants in ploughing, belonged to the German Government, the finder, however, receiving one-tenth of its value. For a piece in the Berlin Museum, weighing eighteen pounds, the finder is said to have received $1000. During stormy weather, when the wind and waves beat violently against the coast, a great quantity of amber is washed up. The total yearly product is, however, apparently on the decrease, and so the price of amber is on the increase.

Professor Zaddach, of Konigsberg, concludes that trees yielding the amber resin must have grown upon the green sand beds of the cretaceous formation, which at the time formed the shores of estuaries where the lower division of the tertiary accumulated. Immediately over the amber-producing strata rests the brown coal beds, the fossil plants found in which differ entirely from the amber bed flora. Many insects and plants are found embalmed in the amber. Over 800 species of the former have been named, and over 100 of the latter.

Personal.

Mr. Thomas Hughes will visit the United States this summer.

It is said that Thiers, the French statesman, would not have an almanac in his study, and was often unable to date a letter, because he could not remember the day of the month.

Mr. Tennyson consents to be nominated to the lord rectorship of Glasgow University, on condition that he is not considered the candidate of either political party, and that, in the event of his election, he is not expected to appear in Glasgow for installation.

Von Moltke is now living on his country estate, where his young wife was buried, and is very busy writing the history of the late war. Though he delights in his rural pursuits and in solitude, he is no recluse; he takes a lively interest in the welfare of his tenantry, and is always kind, generous and sympathetic with them. Over his park gates is his coat-of-arms, with its pacific device, which is in such curious contradiction to his martial career. It bears three white doves on an argent field.

Kossuth resides at his villa in Collegno, near Turin, where he has lived for nearly ten years. He is now seventy-eight years old, but does not look more than sixty, and occupies his time in the study of astronomy and botany and replying to the numerous letters which he receives urging him to return to his country. He has, however, determined not to go back until Hungary is severed from all connection with Austria, although he does not object to the same sovereign reigning over both countries.

Married.

On the 13th inst., by the Rev. C. Clever, at Baltimore, Jacob Eakle, of Washington Co., Md., to Miss Margaret Eakle of Baltimore.

On the 19th of May, in the Third Reformed Church of Baltimore, by the same, Edward S. Stonebraker to Miss Lizzie H. Wicks, both of Baltimore.

By Rev. J. T. Rossiter, on Tuesday evening, May 18th, 1880, at 208 N. Calvert St., Mr. William H. Griffith to Miss Annie M. Bowers, both of Baltimore, Md.

On the 27th of May, 1880, by the Rev. W. C. Hendrickson of Bristol, Pa., at the residence of the bride's mother, 1637 North 18th Street, John M. Campbell to Lizzie Freno, both of Philadelphia.

At the residence of Mrs. Mary W. Clark and Mrs. Mary A. Spayde in Hummelstown, Pa., on Thursday, May 27th, by Rev. Al. R. Thompson, Mr. John W. Metz of Chambersburg, Pa., to Miss Mary E. Spayde of Hummelstown, Pa.

Obituaries.

DIED.—In Monroe Township, Bedford Co., Pa., on the 16th of May, Mrs. Susan Koons, aged 68 years.

Grandmother Koons, as she was familiarly called by so many, was the wife of the late Elder Lewis Koons. She has been for many years a faithful member of the Reformed church in Clear Ridge. She died with hope in Jesus' blood. The sickness which ended in her death, came upon her in the church while engaged in its most sacred service, that of the holy communion. The funeral was largely attended; for she had a multitude of friends and acquaintances, and the occasion was a solemn and impressive one. May she rest in peace with all of God's departed saints, till both they and we shall reach our common consummation of redemption and bliss in the glorious resurrection at the last day!

DIED.—In Southside, Pittsburgh, Pa., April 4th, 1880, Miss Mollie C., daughter of Mrs. Martin Meyer, aged 29 years.

She died of Typhoid fever, which was prevailing at that time, nearly all over that section of the city, carrying sorrow and bereavement into many a family. Miss Meyer was among the first victims of this terrible disease. She was sick something over two weeks. Not being very vigorous naturally, she fell an easy prey to the attacks of her destroyer. She felt from the beginning of her sickness, that she should never recover. As time advanced, her family and friends began to realize, that her presentiments were only too true. She did not lament nor complain that her end was approaching, but seemed perfectly satisfied that she should be at rest in the arms of that loving Saviour, whom she had loved and served from childhood. Her faith in Him never wavered.

He was her hope, her portion, her all. She had given herself into His care and keeping, and in patience and meekness she calmly awaited the summons that called her into rest. She was a young lady of more than ordinary religious experience, of an amiable disposition, kind and courteous to all, she had many warm friends. Desiring to do only what was right and proper, she secured the respect and esteem of all her acquaintances. In the home circle she was a comfort to her parents and a delight to her brothers and sisters. She did all that she could toward making their home attractive and cheerful, and was faithful in promoting the moral and religious interests of each and every one. Her death, therefore, left a void in the family circle that will always be felt, but never can be filled.

Baptized in infancy, confirmed at the age of sixteen years in Grace Reformed Church, Pittsburgh, Pa., she took pleasure in doing good, in promoting the interests of the Redeemer's kingdom, and in keeping the solemn vows which she assumed at confirmation. She therefore lived in the Lord. During the closing hours of the Lord's day, her labors of love being finished, she entered upon that Sabbath of eternal rest, that is prepared for the people of God.

Her funeral took place on the following Tuesday, attended by a large number of sympathizing friends and acquaintances. Appropriate religious services were held in the Lutheran church, owing to the fact, that the repairs on Grace Church had not yet been completed. Her remains were interred in the cemetery on the Southside, East End. J. W. K.

Acknowledgments.

FINANCIAL REPORT OF ST. PAUL'S CLASSIS.

During the year from June, 1879, to June, 1880, the different charges of St. Paul's Classis paid into the Treasury of the Classis, for the support of Missions and Beneficiaries as follows, viz.:

Shenango chg,	Rev F Pilgram,	pastor,		$189 42
Meadville chg,	Rev D D Leberman,	pastor,		99 75
Saegertown chg,	Rev Jos Apple,	pastor,		75 00
Greenville	do do	F Kahn,	do	75 00
Zion's	do do	J W Pontious,	pastor,	105 15
Mercer	do do	Josiah May,	do	23 28
Sharon	do do	F P Hartmetz	do	15 00
				$585 55

This money was paid over to the Treasurer of Pittsburg Synod, who has distributed the same as ordered by Synod for the above-named purposes. This is to show to the people of the different charges of our Classis, that the money paid by them for missionary and beneficiary purposes, has been faithfully paid over and applied for said purposes, and to encourage them in the good work for the extension of the Church of our fathers. I hope that the liberality of our people may grow from year to year as the Lord blesses them, and I may be able to report next year a large increase.

C. M. BOUSH,
Treas. of St. Paul's Classis

SYNOD OF THE POTOMAC.

BENEFICIARY EDUCATION.

Receipts during May.

Mercersb'g chg, per Rev I G Brown, pastor,	$14 16
Gerecnsastle chg, per Elder J W Lackens, Treas,	25 00
Waynesb'o chg, per Rev F F Behner, pastor,	10 00
Jonathan Kieffer, per Elder A B Wingerd,	10 00
Loudon chg. per Rev J Hassler, supply,	2 00
St John's Ch of Chambersburg, per Rev W C Cremer,	5 00
Orbisonia chg. per Rev J M Schick, pastor,	6 00
Friend's Cove chg, per Rev D M Whitmore, pastor,	10 00
Bedford chg. per Rev E N Kremer, pastor,	50 00
Waters t chg, per Rev M H Sangree, pastor,	8 46
Yellow Creek chg, per Rev I N Peightel, pastor,	10 50
Hebron Ch, per Rev J A Reber, pastor,	1 04
Nazareth do do do do	81
St Thomas chg, per Rev Wm J Stewart, pastor,	10 00
Hickory Bottom chg, per Elder Jacob Law,	6 00
Schellsb'g chg, per Rev H S Garner, pastor,	8 26
Middleburg Ch, per Rev J H Sykes, supply,	3 00
Revs M H Sangree, 5.00; I N Peightel, 5.00; Dr Higbee, 5.00; I M Motter, 1.00,	16 00
Amount,	$196 23

Mercersburg Pa., June 1st 1880. } WM. M. DEATRICK, Treas. Board of Education.

HOME MISSIONS.

Received per Rev Jos H Dubbs, D D, Treas Lan Classis, from Elizabethtown chg. $12; from St Stephens Ch, Lan, 4.00,	$16 00
Rev Wm M Deatrick, Treas, &c, from 1st Ch, Chambersburg, 25.00; from Mercersburg chg, 11.77; from Greenfield chg, 8.75,	45 52
Rev W A Haas, Treas, &c, from Rebersburg chg, 16.80; from Centre Hall, 14.10,	30 90
Rev C S Gerhard, pastor of Columbia Ref cong,	12 18
W A Wilt, Treas, &c, from Carlisle Ref cong,	17 00
Rev C U Heilman, pastor of Paradise chg, Somerset Co,	16 50
	$138 10

PEACE OFFERINGS.

Received per David Dunn, Huntingdon, Pa, from Jas B Carothers and family, $3.00; John Carothers and family, .70; Columbia Ref Ch, per pastor, 15.95; Rev Jos H Dubbs, Treas, &c, from Hanover chg, Rev S Kuhn, 50.00; Bethany chg, Rev Tobias, 4.00; N Holland chg, Rev Gerhard, 44.96, First Ch, Lan, Rev Peters, 40.00; Henry Wirt, Esq, from Hanover, York Co, Ref cong, 100,00,	258 61
Received per Wm M Deatrick, Treas, &c, from Waterstreet chg,	$126 54
Zion's Ch, Chambersburg,	65 00
Bedford chg,	64 00
Woodcock Valley chg,	43 00
Martinsburg chg, Blair Co, Pa,	40 00
Hickory Bottom chg,	29 74
Friend's Cove chg,	28 02
Altoona chg,	18 20
Sulphur Spring chg,	15 00
Clover Creek chg,	10 00
St Thomas chg,	8 19
Orbisonia chg,	5 00
St John's Ch, Chambersburg,	5 00
Everett chg,	3 25
Hebron Ch, McConnellsburg chg,	2 26
Col for mis on Pacific Coast at annual meeting of Classis,	18 66
	$482 76
Rec'd per Rev S G Wag'r, Treas E Pa Class,	53 16
	$535 92

W. H. SEIBERT, Treas.

FOREIGN MISSIONS.

Received during the month of May, 1880, viz.:	
Rev I E Graeff, contributed by St John's Ch, Summit Hill, Carbon Co, 7.45, and St John's Ch, Tamaqua, Pa, 7.25, (*previously acknowledged*),	14 70
Eastern District, Mercersburg Classis, S S Convention, Rev W M Deatrick, Treas,	3 00
Miss Society, Emanuel's Ch, Manor Dale, Pa, pastor J F Snyder, for mission House,	7 00
Rev H Mosser, Treas Leb Classis, contributed, Bethany Orphan Home, Rev D B Albright, 10.00; Gernant's Ref Ch, pastor J W Steinmetz, 13.00, and Rev J P Stein and family, Pottsville, Pa, 5.00,	28 00
H C Hoover Esq, Treas Philada Classis, from Boehm's Ref Ch, 25.00, and S S Trinity Ref Ch, Norristown, Pa, 20.00,	45 00
Christ Ref Ch, pastor Keller, Thos Christman, Treas, through D B Manger, Treas, Goshenhoppen Classis and Wm H Seibert,	14 00
S S Ref ch, Mt Crawford, Va, for mission House, per Rev Dr Callender,	3 02
Ref ch Manitowoc, Wis, for mission House, Rev E W Henschen,	4 00
Rehrersburg chg, Pa, pastor Wm M Landis, for mission House, per Rev W A Haas, Treas W Susq Classis,	12 20
Vogansville Ref Ch, Pa, pastor D W Gerhard, for mission House, Huntingdon, Pa,	6 00
Ref ch, per Elder David Dunn,	10 00
Rev J Caspar Bucher, D D, Lewisburg, Pa, for mission House,	8 50
S S Ref ch, Orbisonia, Pa, for mission House, 2.00, and by the ch, for general purposes, 6.50, per Rev J M Schick,	8 50
Rev G R Zacharias, Upper Strasburg, Pa, for mission House, $10, and from children of Trinity Ref Ch, St Thomas, Pa, pastor W J Steward, for mission House, 6.79,	16 79
S S 2d Ref Ch, Tiffin, O, for mission House, per Martin Vitz,	10 68
Member Ref ch, Ringtown, Pa, per Rev E D Miller,	1 00
Ref ch, Warren, O, per pastor E H Otting,	5 00
Rev C Wisner, Upper Sandusky chg, O, Immanuel's Ch, 6.31, Trinity, 5.25,	11 56
St Paul's Ref Ch, Lancaster, Pa, Rev J H Dubbs, pastor, D H Hettshue, Treas, 2 instalments,	25 00
Rev S R Fisher, D D, from J H D, for mission House, 1.00, and Pleasantville Ch, Bucks Co, Pa, pastor W H Weidner, $28,	29 00
Pine Run Ref Ch, pastor J Dotterer, Merwin, Pa,	13 00
Rev D E Shuey, miss meeting at Classis Quarryville, in St Paul's Ref Ch, 13.00, and from Mrs Emma Helm, 2.00,	15 25
Catawba chg, N C, pastor J C Clapp, (Newton), Thank-offering of Newton Ref Ch, 24.88, and Smyrna Ch, 2.47,	27 35
Ref ch, Wadsworth, O, pastor S C Goss,	5 00
Mt Pleasant chg, Westmoreland Co, Pa, pastor S Z Beam, for mission House,	11 00
"A Friend," Wyoming, Del, per A N Brown Treas ch,	1 00
Rev F W Kremer, D D, Leb, Pa, viz.: S S, 70.00, and by Female Benevolent Society of his ch, 30.00, also received by him from Ref ch, Hagerstown, pastor L G Kremer, 5.00, in all,	105 00
Iowa Classis, Miss Festival, Baxter, Iowa, per Rev S Eilker,	16 30
Total receipts for May, 1880,	$456 52

RUDOLPH F. KELKER, Treas.,
No 9 S. Front St., Harrisburg, Pa.
(*Hausfreund and Kirchenzeitung please copy*).

The Messenger.

REV. P. S. DAVIS. D. D., EDITOR-IN-CHIEF.

Rev. S. R. FISHER, D. D., Rev. C. U. HEILMAN, Rev. A. R. KREMER, } Synodical Editors.

TO CORRESPONDENTS. Communications on practical subjects and items of intelligence relating to the Church, are solicited. Persons who forward communications should not write anything pertaining to the *business of the office* on the back of their communications, but on a separate slip—or, if on the same sheet, in such a way, that it can be separated from the communication, without affecting it.

☞ We do not hold ourselves responsible for the return of unaccepted manuscripts.

For Terms, see First page.

WEDNESDAY, JUNE 9, 1880.

THAT THANK-OFFERING.

The time especially appointed by the Committee on Missions, for the "Peace Offering," is past, although we are glad to hear that collections are still being taken. We do not know what amount has been contributed. It may reach the $10,000 at first proposed, but we will not feel altogether discouraged if it should fall short of that small sum, for it takes more than a few months to get people out of habits into which they have been settling through years.

The contributions to missions have been increased fifty per cent., and all advance in that direction is so much gain, not simply in the amount given, but in the interest taken in the matter. And this will grow, and the organized efforts that have been commenced in many congregations will be carried forward and yield more abundant fruit in the future.

If there has been any secret opposition to this movement, through any motive, it has not had the courage to express itself openly, for the cause has been so just, and so free from past complications and differences, that no objection could ground itself in these things. Wherever opportunity has been afforded and encouragement given, the people have shown a willingness to respond; and any indifference that ministers have shown, through contracted ideas of policy, will certainly not inure to their advantage in the end. The surest way to make people fall back in supporting their pastors and in keeping up the congregations to which they belong, is to teach them that they have no duty beyond; for unless something is done to enlarge their views, death from stagnation is certain to follow. Ministers at least ought to see this.

The true survivors of the Reformed Church, if we can use that term, will not be those who try to make everything bend to their own personal aggrandizement, but those who bury self with its prejudices and ambitions at the foot of the cross, and work only for the increase of the Church. God's law in that regard as well as any other is sure to prevail.

THE PRESBYTERIAN ASSEMBLY.

According to the accounts given, the members of the Presbyterian General Assembly had a grand time during their recent meeting at Madison, Wisconsin. Away off there among the hills and lakes of the Northwest they enjoyed the June glories to perfection. Dr. Gray, of the *Interior*, thinks Madison the hardest place to work in he ever visited, the temptations to excurt and fish being almost irresistible. The Assembly was formally invited by the Governor of the State to meet in the capitol building, all the churches being too small to accommodate so large a body of men. His Excellency's speech was cordial, and did not smack in the least of Erastianism.

The leading subject before the Assembly was the revision of the Book of Discipline. There was, during the sessions an enthusiastic meeting to discuss the subject of Sunday-schools, and the place they should have in the economy of religious work. The true key-note was sounded by Dr. John Hall, of New York, who maintained the importance of Sunday-schools, but contended that they should never be allowed to supplant fire-side instruction, or be substituted for the Church.

PRAYER FOR THE NATION.

A few weeks ago the Young Men's Christian Association, which seems, somehow, to be in a position to suggest catholic action among Protestants, asked that on the last Sunday of May especial prayers should be offered in all the churches, in view of the exciting political conventions about to be assembled. The same suggestions came, as we understand it, from some Congregational Association. Let such thoughts come from whatever source they may, they are good and well timed.

In our Church, and in many others, prayers for the land in which we dwell are not generally omitted. Whatever may be the form, they are nevertheless offered. Our Heavenly Father is called upon to give those who rule over us the spirit of wisdom and moderation, and to make us a people whose God is the Lord. But there are crises when, judging from the signs of the times, we particularly need Divine direction and help. Such a time is upon us now. The political cauldron seems to boil and bubble with unwonted fury. Men of all opinions appear to be on the rampage—carried forward in their zeal for favorites, and caring more for personal conquests and prestige than anything else; and it is fitting that the Almighty Ruler should be asked to stay the tide of passion, and make even the wrath of man to praise Him.

We can conceive of nothing more dangerous, than to exclude the Divine factor from the affairs of men; to suppose that our national and social life is on a plane that cannot be reached by higher influences, and is to be allowed to run itself out on a merely natural basis. That is synonymous with bowing God out of the world, and confining His operations to a kind of gnostic region—to a hierarchy that does not lay hold of our common every day being. This is dangerous, we repeat, because if He were to leave us severely alone for a single hour everything would go to destruction. We scarcely realize how our preservation even when no danger seemed to threaten us, has depended upon His oversight and guidance, and how continually He has preserved us from imminent catastrophe. And His mercy in this regard has oft-times been the result of the prayers of His humble people, rather than because the wisdom of bold men has fallen in with His designs. Let the country be remembered when we go to the throne of heavenly grace.

HOT SHOT NEEDED.

The secular press of the country deserves credit for the way it has unlimbered its batteries and poured hot shot into Mormonism. The action of the General Assembly of the Presbyterian Church, at its recent sessions in Madison, Wisconsin, has given it another occasion to renew the onset, and to invoke similar Christian organizations to like action, in order that this dark stain may be removed from our national escutcheon.

Surely there is nothing more likely to undermine the foundations of all society, and break up all pretense to virtue than an institution which destroys the family. The tendency and the danger in this direction, is strong enough at any rate, as the looseness of marital relations among leading personages in Europe, and the frequent divorces in this country indicate, and it is humiliating to think of the indifference Christians have hitherto shown to a shameful system that has found refuge under the plea of political and even religious liberty here in the United States. Such pleas, that poison the very fountains of life should no more be protected than robbery or murder.

There are times when the State must come in to uproot evils that threaten to destroy it. The legislation which makes bigamy crime in Pennsylvania, is equally bound to punish polygamy in Utah, and if Christian sentiment is properly aroused and expressed, no mere demagogue will dare to stand in the way of congressional enactments to wipe out our national disgrace. The prompt action of a single Presbytery in New York, made the celebrated Oneida Community suppress even its so-called conscientious theories of free love, and come down to common decency, and if proper efforts are made in this direction, Mormonism will soon be banished.

This is a matter of such vital importance that we hope every ecclesiastical organization in the land will join in the memorial of our Presbyterian brethren to the national Legislature to abate this nuisance. The Philadelphia *Press* speaking on this subject in an editorial lately, says: "Especially should the petitions of the noble women of the land, who justly feel that their sex is dishonored by the repulsive scenes and sights of Utah, influence our lawmakers to wield their unquestionable authority for bringing them to an end. That administration will signalize itself in our history which determines that the dark cloud now hanging on our Western horizon shall soon give place to a clear sky, and that hitherto defiant lust shall acknowledge the sway of righteous law."

THE "METHODIST" ON EPISCOPAL ORDINATION.

The *Methodist*, looks with some degree of surprise (!) upon a determination to consecrate the new bishops, and reconciles itself to the ceremony, partly because between the time of their election and their ordination, Drs. Foss, Warren, Hurst, and Haven were "nondescripts;" and partly because a "certain amount of ritualistic illogicalness has to be tolerated." It adds, "when this is displayed in a theatre, nobody will attach special sanctity to its display. Theatres have their uses."

Our contemporary seems to be of the opinion of the Dutchman, who saw the bob-tailed dog, and rang the bell of its master, to say "It vill not do. Eider dat dog's tail must be pulled out furder, oder drove clear in."

The question which exercises our Methodist brethren is whether their bishops constitute an Order or merely an Office, in the way of a superintendency; but none of them are fully prepared to say that ordination bestowed upon any of their ministers is a here wholesome custom. If it is nothing more, the question arises, "Why may it not be dispensed with entirely?"

When they have determined that it is a mere form, they will be ready to ask whether the outward ceremony of marriage may not be set aside as useless, so as to allow youthful or older lovers to flow together, by a mere "inwardness," which requires no public religious or even civil act. A summary way of disposing of the question would be to have weddings celebrated in lager-beer saloons, the uses of which would be to detract from any solemnity of a Divine institution. Logic is logic.

THE METHODIST GENERAL CONFERENCE.

The Methodist Book Concern was freely discussed at the late General Conference in Cincinnati. Among the points criticised in the management of the publishing interests was that of allowing so many accounts to stand on the books against preachers and regarding them as reliable assets.

It is well known that there are now lay delegates in the General Conference, and an interesting parliamentary question arose by a demand that the vote upon certain questions should be taken by the two orders separately. In this way a different decision may often be made, since a concurrence of both houses is required to pass a motion, and the large number of ministers cannot overcome the minority of laymen, as upon joint ballot.

It appears that this is the first time this point was made, and it required a great deal of wisdom to steer clear of breakers, as the issues to be determined were outside of the ordinary rules of order. Great feeling and excitement were manifest at times, and these were kept in abeyance only by the tact of the bishops, who, it is claimed, showed themselves the best presiding officers in the world—far superior to "the green moderators of General Assemblies," and "Speakers in Congress," who are often helpless under the fire of tacticians on the floor.

The subjects discussed during the latter part of the session were, the introduction of lay members into Annual Conferences; the ecclesiastical code; the licensing of women, and the question of making the presiding eldership elective. These decisions are points upon which the future polity of the Church will turn.

RELIEF FOR THE MILTON CONGREGATION.

A pretty general sympathy has been manifested for the congregation at Milton, Pa., which suffered so seriously from the late disastrous fire at that place. There is also evinced a willingness to contribute for their relief. Something equal to the emergency, it is hoped, will be done by our people generally. Among the various ways which may be resorted to for gathering funds, an elder, whose heart is in the right place, proposes that every member of the Church in the Eastern Synod contribute for this object ten cents each, and each Sunday-school scholar, five cents. In this way, if the effort were to be general, some $8,000 or $9,000 could be raised. The members of other Synods also might unite in the effort. The proposition is worthy of a favorable consideration. The Elder is willing to assume for his congregation an obligation for the proportionate amount this plan will involve. F.

Notes and Quotes.

The "*Christian at Work*" thinks there are few situations less enviable than that of a Methodist minister sent to a church that doesn't want him.

Mr. H. K. Binkley, our agent, has been laboring at Allentown, Pa., and with the help of the pastors, has succeeded in more than doubling the subscription list to the MESSENGER at that place. Everything confirms the opinion that this can be done in all our congregations if proper efforts are put forth.

This is a good illustration of the way things go in these days of extremes: Thirty-six years ago a Connecticut deacon violently objected because it was proposed that a violin should be used in his church. Twenty-three years ago he said that no one but the devil could have suggested a melodeon. Nine years ago he said that he would never go to that church again if the contralto and tenor singers were paid $100 apiece by the year. Last week he was in New York inquiring for a boy who could pump an organ while his daughter, fresh from school, played a hymn to the tune "When Johnny comes marching home."

At a meeting of the Philadelphia Methodist Ministerial Union, held not long ago, Bishop Bowman said that in his travels he had "found that the young people had not been thoroughly instructed in the Catechism and other matters relating to the Church. The study of the Bible had also been neglected, and he had heard the superintendent of a Sunday-school say to his pupils that the doctrine of future punishment, as taught in the Bible, was a myth. The speaker said that he embraced the occasion to openly reprove the superintendent for the remark which he had made."

The Boston *Congregationalist* makes this comparison: "To hear Colonel Ingersoll blaspheme his Maker through two hours and a quarter, in a New York theatre the other evening two dollars apiece were given by crowds of men. They would have railed themselves hoarse over the exorbitance of a church that should charge that sum per month for rent of a pew in God's house, for themselves and their families; and over the minister who should presume to preach more than thirty minutes. And with what refreshing innocence does this apostle of atheism unroll the wealth of the Unabridged, in vituperation at the "priestcraft that robs the poor"—for the support of pastors toiling through a year to help men upward, on less money than he absorbs in a single evening, by dragging men downwards. Consistency is a jewel, after all."

It appears, from a correspondent of the *Examiner and Chronicle*, that the early English Baptists were opposed to singing in public worship. He says that when singing was introduced "the exercise did not take place till after the sermon, that those who were opposed to it might depart. In some churches it was permitted those who had scruples about the lawfulness of singing to relieve their consciences by putting on their hats, thus announcing that they took no part in the bowing to Rimmon. And among those who believed in singing there were differences of opinion. Many condemned the use of uninspired compositions, and also of musical instruments. Some contended that men only should sing, as women were to 'keep silent in the churches.' It is said that for half a century in New England only some half dozen different tunes were used, and these having attained a peculiar sanctity in the conservative mind, a great agitation was aroused when at last new tunes were introduced. The introduction of note-books caused another conflict. In Braintree, in 1723, eight members were suspended for singing by note. Said the opposers, 'If we once begin to sing by note the next thing will be to pray by note, and *then comes Popery*'—a line of argument often used since on various questions, and always with great effect on a certain class of minds. The introduction of the pitch-pipe was bitterly opposed, while the contest over the bass viol, &c., is 'within the memory of men still living.'"

Communications.

A CLAIM OF THE FATHERLESS.

I am happy to report that about twenty-five $100 subscribers for the liquidation of the remaining payment resting on Bethany Orphans' Home have been received. We need fifteen more to cover the $4000 needed. The list was started at the anniversary in July last. It is very desirable that it should be completed by the time of our next anniversary, which will occur about the middle of next month. There are many persons in the Reformed Church, who can spare $100 for this object, not only on the ground of duty, but because it is a privilege to lend to the Lord, and to put some of the means over which they are stewards into this good cause. A debt on such an institution of charity is a great hindrance to its mission. Money given to feed and clothe the orphans must be used to pay interest. We have house room for at least 150 children, but not the means to support them. The Board of Managers is eager to enlarge the usefulness of the Home, and the payment of the debt will remove one obstacle to the attainment of this end. In the name of Him who has promised to bless those who bless the fatherless, I invite the people of God to send us fifteen additional one hundred dollar subscriptions between this and the middle of July. B. B.

EXTRACT FROM THE PROCEEDINGS OF EAST PENNSYLVANIA CLASSIS.

The Classis met in annual sessions in the Plainfield Reformed church on Tuesday, May 4th, 1880, at 2 P. M. The opening sermon was preached by the Rev. D. Y. Heisler, from Rom. i. 17. There was a good attendance, both on the part of ministers and elders. Officers: Rev. D. F. Brendle, President; Rev. T. O. Stem, Stated Clerk; Rev. D. Y. Heisler, Treasurer.

The President appointed the usual Standing Committees. The pastors read their parochial reports, and the elders responded to the usual questions propounded to them.

A call from the Kreidersville charge to the Licentiate James W. Maybry was read, confirmed, and a committee appointed to ordain and install him.

Rev. C. W. E. Siegel resigned as pastor of the Hamilton charge; the same was accepted and the pastoral relationship between him and the charge dissolved, and he dismissed to the West Susquehanna Classis.

The name of Rev. W. D. C. Rodrock, who had been dismissed to the Presbytery of New Jersey, was re-entered on the roll of Classis.

The congregations formerly supplied by Rev. R. Lisberger, were constituted a charge, to be known as the "St. Peter's charge."

Rev. N. Z. Snyder was continued as supply to the Freemansburg congregation.

Reports were received from Joshua Wolbach and Thomas Fenstermacher, theological students at Lancaster, Pa., and also requests for an appropriation, the former the sum of $200, and the latter $100. These requests were granted. The several requests of Synod were honored by favorable action. The Orphans' Home at Womelsdorf was earnestly commended to the warm and generous support of the members of the Church.

The following religious services were held during the sessions of Classis: On Tuesday evening, sermon by the Rev. Dr. T. C. Porter; on Wednesday evening, sermon by Rev. I. K. Loos; on Thursday, 10 A. M., sermon by Rev. M. A. Smith—subject, "Confirmation;" at 2 P. M., addresses to the Sunday School by H. H. W. Hibschman and J. E. Smith; in the evening, sermon by Rev. T. O. Stem—subject, "Beneficence." All these services were largely attended by the members of the

church. In the evening, Dr. Appel being present, made a few remarks on Missions. Classis will hold its next annual meeting in St. John's Reformed church, East Mauch Chunk, Carbon county, Pa., on Friday after Ascension, May 27th, 1881, at 7½ P. M.

Classis adjourned to meet in adjourned session on May 25th, in the Third St. Reformed church, Easton, Pa.

ADJOURNED MEETING.

Classis met as per adjournment and finished its business.

Three applicants for the gospel ministry, viz., James W. Gilland, Alfred Dreisbach and Thomas M. Balliet, were examined and licensed, the officers furnishing them with proper certificates.

A call from the St. Peter's charge to the Rev. R. Lisberger was confirmed and a committee appointed to install him.

The amount assessed on Classis for the support of St. Stephen's congregation, Washington, D. C., was assumed and apportioned.

Requests for aid from Grace chapel, College Hill, and the Reformed congregation at Catasauqua, were received and granted, the former receiving an appropriation of $350, and the latter of $300. Classis also resolved to establish a mission at Stroudsburg, Monroe county, Pa., and made an appropriation of $350 towards the support of the same. A committee was appointed to inform the Board of Missions of this action and secure a missionary for this point as soon as possible.

The *Missionary Monthly* about to be published by the Board was commended to the pastors and its circulation among their members requested.

Classis heartily endorsed the Allentown Female College, and pledged it its warm support and cordial co-operation. The following members were elected as trustees of said Institution: Rev. I. K. Loos, (re-elected), Revs. H. H. W. Hibschman, T. O. Stem. And Elder A. G. Reninger was re-elected Treasurer.

Delegates to Synod: District Synod—Revs. M. A. Smith, J. E. Freeman, T. C. Porter, D. D., *primarii;* Revs. D. Y. Heisler, I. K. Loos, D. F. Brendle, *secundi. Elders*—T. T. Miller, Geo. V. Snyder, Enos Ackerman, *primarii;* James Jacoby, James W. Hutchinson, Martin Lawall, *secundi.*

Delegates to General Synod: Revs. D. F. Brendle and H. H. W. Hibschman, *primarii;* Revs. T. O. Stem and I. K. Loos *secundi. Elders:* Owen Romich, and John Frace, *primarii;* James W. Hutchinson and Quintus F. Messinger, *secundi.*

The Committee on Religion and Morals offered its report, which was adopted by Classis.

Dr. Porter was appointed to preach a special sermon on some suitable topic that he may select at the next annual meeting.

The meeting of Classis was exceedingly pleasant and harmonious, and characterized by earnestness and a spirit of kindliness.

T. O. STEM,
Stated Clerk.

Easton, Pa., May 28th, 1880.

VIRGINIA CLASSIS.

Virginia Classis met in Zion's church, Shenandoah county, Va., on the 10th of May, A. D. 1880, at 7.30 P. M.

The opening sermon was preached by Rev. J. C. Bowman, retiring President, from Acts ii. 47, "And the Lord added to the church daily such as should be saved."

Classis organized with a full attendance of its members.

Rev. Hy. St. John Rinker was elected President for the ensuing year. After taking the chair, he resigned his position as Stated Clerk—a position he has faithfully filled for thirty odd years. The resignation was accepted, and Rev. B. E. Carnahan was chosen to fill the vacancy. Rev. John A. Hoffheins was elected Treasurer. The usual standing committees were appointed by the President. The ministers read their parochial and statistical reports, and the questions, as prescribed by the Constitution of the Church, were satisfactorily answered by the elders.

These reports and answers show a state of affairs much in advance of last year, which is a proof that the Reformed Church in Virginia is not dead. A palpable proof of this fact is the increased liberality of the people. We have only to compare figures—1878-79 for benevolent purposes, $660; 1879-80, $1,236; an increase of $576. For internal improvements, 1878-79, $1,445; 1879-80, $8,573; an increase of $7,128.

Along with this increase of means, Classis found a more than corresponding demand for aid to carry forward successfully its missionary work.

Mint Spring Mission, from which a favorable report was received, came forward with the Macedonian cry. Classis appropriated $100, with an additional $100, or part thereof, to be raised by special collections during the year. In addition to this action, it was

"*Resolved*, That Classis overture the Board of Home Missions to continue its appropriation of $150 to the Mint Spring Mission for the year 1880–81; and that the Superintendent of Missions be requested to visit the field at an early day.

Mr. C. W. Summey, a student of the Theological Seminary at Lancaster, Pa., received an appropriation of $150 for the ensuing year. His report was received and approved.

The assessment of $50 for the erection of a chapel in Washington, D. C., assessed by Synod, received the attention of Classis, and the Treasurer was instructed to pay the same.

The committee appointed at last meeting of Classis, held in Smithfield, to visit the Mt. Crawford, Mill Creek, Edinburg and Woodstock charges, reported in detail. No positive action was taken to divide and reorganize any charge, except the following:

"*Resolved*, That a committee composed of Revs. Hy. St. John Rinker, B. E. Carnahan, and Elder Moses Fry be appointed to visit and negotiate with the Woodstock and Edinburg charges for the formation of a new pastoral charge, comprising the Mt. Calvary congregation, of the Woodstock charge, and the Edinburg congregation of the Edinburg charge, and the territory contiguous to these two congregations, and if successful in their negotiations, to immediately call a special meeting of Classis, to which they are hereby instructed to report.

If this committee is successful in its operations, a field will be opened up for some earnest active young man.

With reference to the other charges, instruction was given them by Classis, urging pastors and people to put forth such vigorous efforts as may in the near future, result in division and reorganization. Such is the missionary spirit now existing in Virginia Classis.

Rev. Chas. G. Fisher, by request, was dismissed to Philadelphia Classis. By direction of Classis, Rev. J. C. Bowman preached a sermon on "Christian Benevolence" on Saturday night; and Rev. John A. Hoffheins preached a sermon on "Church Extension" on Sunday afternoon.

Rev. Dr. S. N. Callender was appointed to preach a sermon on "Educational Religion," and Rev. J. C. Bowman on "Christian Benevolence," at the next annual meeting.

Delegates to Synod: Revs. Hy. St. John Rinker and John A. Hoffheins, *primarii;* and Revs. S. N. Callender, D. D., and J. C. Bowman, *secundi.* Elders: R. L. Gray and C. Mathai, *primarii;* E. Staley and Jacob Lantz, *secundi.*

Classis will hold its next annual meeting in St. Luke's church, Mill Creek charge, Shenandoah county, Va., on the first Thursday in May, A. D. 1881, at 7.30 P. M.

STATED CLERK.

THE PROCEEDINGS OF EAST SUSQUEHANNA CLASSIS.

The twenty-fourth annual meeting of the East Susquehanna Classis convened in the Reformed and Lutheran church at Georgetown, Northumberland county, on Wednesday evening, May 19th, at 7½ o'clock. The opening sermon was preached by the reting President, the Rev. A. Houtz. Out of twenty-five ministers belonging to the Classis, but one was absent, and he was excused for non-attendance. Seventeen ruling elders presented their credentials and were admitted to seats.

Rev. E. D. Miller was elected President; Rev. D. O. Shoemaker, Stated Clerk, T. J. Hacker, Corresponding Secretary, and Elder Geo. Hill Treasurer.

In reference to the resignation of the Rev. W. E. Krebs as Stated Clerk, the following was adopted:

INASMUCH, as in the providence of God, the Rev. Walter E. Krebs finds it necessary to retire from the Clerkship of this Classis; therefore,

Resolved, That we do hereby acknowledge the marked ability and satisfactory manner with which he has performed the duties of this office.

Resolved, That we do sincerely sympathize with him in his present affliction, which has constrained him to resign not only the office of Clerk in this Classis, but also the pastorate of his charge; and that we do with all our hearts, solemnly unite in the prayer: The God of all comfort and consolation, the Lord of life and health, the Physician of soul and body, bless, keep and preserve our dear Brother for the glory of His name the preaching of His word and the salvation of souls, through Jesus Christ, our Redeemer. Amen!

The different brethren read their reports, and the elders answered the constitutional questions. These reports showed that the pastors had been actively engaged in their Master's vineyard, and as the result of their self-sacrificing toil the pastoral charges are enjoying a reasonable degree of prosperity.

In a few instances it was shown that charges were considerably in arrears, whereupon Classis urged upon them the necessity of prompt payment, and ordered that the pastors of those charges read said action from their pulpits. Classis further appointed a committee whose duty it shall be, if found necessary, to visit those delinquent charges and impress upon them the necessity of paying the Lord's workmen the amounts promised them in due season.

The pastoral relation existing between the Rev. W. E. Krebs and the Bloomsburg charge was dissolved, and the brethren Dechant, Schaeffer and Houtz were appointed to supply the Bloomsburg and Heller congregations. The theological student, Charles Sontag, having sustained a satisfactory examination, was licensed to preach the gospel, and the Licentiate S. C. Meckel was ordained to the holy ministry.

All the recommendations of Synod were acquiesced in, and the same referred to the favorable consideration of our congregations and people.

A verbal report of the Rev. S. B. Schafer in reference to the condition of the St. John's Reformed congregation at Milton, of which he is pastor, was referred to a committee, which subsequently submitted proper resolutions.

These resolutions have been published in Rev. Mr. Schafer's letter.—ED.

The different brethren specified certain amounts which they intend, if possible, to raise for the benefit of the Milton congregation.

From the report on Missions we cull the following: Classis has three missions within its bounds, Wilkesbarre, Overton and Ringtown, all of which are in a prosperous condition. The first two named are under the care of the General Board. The Classis appropriated $250 toward the support of the Rev. E. D. Miller, who is the self-sacrificing missionary at the latter place.

The sum of $200 was appropriated toward the support of the pastor at Milton.

Election for delegates to the District Synod resulted in the choice of the following: *Primarii:* Revs. W. C. Schaeffer, W. G. Engle, T. Derr and E. D. Miller. Elders, J. M. Beischline, H. Beck, F. Kniss and D. Hileman. *Secundi:* Revs. J. K. Millet, Z. A. Yearick, T. J. Hacker and A. S. Stauffer. Elders, Levi Lynn, J. Miller, P. Peters and H. Lutz.

For the General Synod: *Primarii:* Revs. A. Houtz, G. B. Dechant and F. K. Levan. Elders, Geo. Hill, J. Swisfort and J. K. Haas. *Secundi:* Revs. John M. Clemens and J. B. Kerschner. Elders, Levi Lynn, James Miller and D. Hileman.

St. John's Reformed church, Shamokin, was chosen as the place of the next annual meeting, and the first Wednesday after Whitsuntide, at 7½ P. M., as the time.

Divine services were held every evening, preparatory services on Saturday afternoon, and on Sunday morning the Lord's Supper was celebrated. On Sunday afternoon a Sunday School service was held, and in the evening a missionary service, after which a liberal collection was taken up.

On Monday evening, at 10 o'clock, the Classis adjourned, when all, according to custom gathered around the altar and joined in the Creed, Lord's Prayer, and Doxology, and one of the most pleasant meetings of Classis it has ever been our privilege to attend was closed with the benediction by the President.

D. O. SHOEMAKER,
Stated Clerk.

"HONOR TO WHOM HONOR IS DUE."

In a brief article of to-day's MESSENGER, reference is made to Rev. Andrew Loretz, and the regret expressed, "that fuller particulars as to his life and labors, have not been given to the public." Had the respected author of that article looked into the Third Volume of the Fathers, he would have found the desired information in so far as that could be obtained by a great deal of labor, inquiry, and persistent correspondence. Something still more full and satisfactory was attempted, and many letters written and inquiries made of strangers as well as of friends and relatives, of the aged father, but all in vain. What is said of him in the volume referred to, sufficiently shows how deserving that eminent servant of God was to have his name placed among the Fathers of the Reformed Church in this country. He was a good and great man, learned and eloquent, and worthy of being held in everlasting remembrance. His many and earnest labors constitute his well-earned and enduring monument.

D. Y. H.

Easton, Pa., June 2d, 1880.

COMMENCEMENT OF FRANKLIN AND MARSHALL COLLEGE.

The annual commencement of Franklin and Marshall College will be held on June 17th, in two sessions.

On the previous Sunday, the Baccalaureate sermon will be preached by the President. The Board of Trustees meets on Tuesday, June 15th, at 2 P. M. On the evening of the same day the address before the Literary Societies will be delivered in the Court House by General Koontz, of Somerset.

On Wednesday there will be society reunions, Class Day exercises, and the usual Alumni dinner. Rev. Dr. D. E. Klopp, of Philadelphia, will deliver the Alumni oration in the College chapel, on the evening of the same day.

The usual arrangements will be made for tickets at reduced rates on the several railroads. Orders for excursion tickets on the Pennsylvania railroad and its branches can be obtained by addressing the Secretary of the Faculty. Excursion tickets will be sold at all the principal stations of the Reading railroad on and after the 12th of June. The return coupons will be good until Saturday, 19th, but there will be no sales after Thursday, 17th.

The next commencement bids fair to be one of unusual interest. The graduating class numbers twenty-three. A large number of alumni have signified their intention of being present, and it is hoped that there will be a general gathering of the friends of the institution.

J. H. DUBBS,
Sec. of the Faculty.

MERCERSBURG COLLEGE COMMENCEMENT.

The closing exercises of Mercersburg College will take place as follows:—Tuesday evening, June 22d, Alumni Oration, by S. H. Eisenberg, class of '76. Wednesday morning, Annual Meeting of the Alumni Association. Wednesday evening, June 23d, Commencement Exercises, including an address by President E. E. Higbee, D. D., and the Master Oration, by Rev. S. L. Whitmore. Appropriate music will be furnished by an efficient orchestra. A cordial invitation to be present is hereby extended to all friends of the College. It is especially desirable that the Alumni and patrons of the Institution attend in as large numbers as possible.

Geo. F. Mull, Sec. of Faculty.

Mercersburg, May 29th, 1880.

Church News.

OUR OWN CHURCH.

SYNOD OF THE UNITED STATES.

In connection with a late communion held in the church at Meyerstown, Pa, Rev. Dr. Geo. Wolff, pastor, thirty-one persons were added to the church, twenty by confirmation and eleven by certificate.

The thirteenth year of the pastorate of the Rev. D. W. Gerhard, in the New Holland, Lancaster county, Pa., charge, closed on the 1st of June. The labors of the year sum up as follows: The number of sermons preached was one hundred and sixty-six, including thirty-three funeral discourses; instruction was imparted to catechetical classes on thirty-nine occasions, and eleven public schools were visited and addressed. He also administered the ordinance of baptism to fourteen infants and twenty two adults, and admitted to full church membership forty-three persons by confirmation. In performing this work, he traveled two thousand, nine hundred and twenty-four miles. In connection with the Spring communions the people presented their offerings for Peace. They aggregated $102.99. Of this amount the Voganville congregation contributed $8 17 for Foreign Missions, and the Zeltenreich's congregation $21.07, New Holland congregation, $21.86, and Heller's congregation, $51.89, for Home Missions. The aggregate is supposed to be twice the amount it would have been apart from the incentive furnished by the Peace movement.

The Spring communion at New Providence, Lancaster county, Pa., Rev. D. B. Shuey, pastor, was held on Whitsunday. Seven persons were added to the church, six by confirmation and one by certificate. At Quarryville, of the same charge, seven persons were added to the church on the 20th of May, two by confirmation, one by renewed profession and four by certificate. These are all heads of families, as well as three of those received at New Providence. This addition to the Quarryville congregation, in connection with the twenty-three received at the Easter communion, increases the number of additions to this church this Spring to thirty. Such large additions must certainly be very encouraging both to pastor and people.

The St. Matthew's church, Chester county, Pa., Rev. L. D. Stambaugh, pastor, purchased the interest of the Lutheran congregation over a year ago, and have very wisely concluded to erect a new edifice, the corner-stone of which was laid on the 27th of May, attended with appropriate services. The sermon on the occasion was preached by the Rev. Dr. D. E. Klopp, of Philadelphia, to an attentive audience. Revs. J. B. Knipe, M. S. Rowland and G. S. Sorber, of the Reformed Church, and Rev. Messrs. Arnold, Guthrie, Griffith and Collier, of neighboring churches, were also present.

The Spring communions in the Millersburg, Dauphin county, Pa., charge, Rev. J. B. Kerschner, were brought to a close on Whitsunday, and were the largest during the present pastorate. Forty persons were added to the church, twenty-seven by confirmation, and thirteen by certificate and renewed profession. The collections for benevolence showed considerable increase on those of previous years, so that the pastor is encouraged in his work.

The Foreign Missionary Aid Society holds its meetings on the first Wednesday evening of every month. Membership, interest and alms are increasing. At the last meeting Rev. S. S. Kohler delivered an address on the benefits of Foreign Work to the Church.

THE POTOMAC SYNOD.

Rev. Simon Wolf commenced his pastorate in the Hickory Bottom charge, Blair county, Pa., on the 15th of October last, and his labors since in the charge have been attended with encouraging success. In connection with the Spring communion, twenty-five persons were added to the church, twenty by confirmation, two by renewal of profession and three by certificate. The attendance on all the services was good, and the number of communicants large.

A little more than a year ago, the Rev. Geo. E. Addams entered upon the pastorate of the Sulphur Spring charge, Cumberland county, Pa. The frequent changes of pastor within the last twenty years, and a vacancy of eleven years, had operated unfavorably upon the condition of the charge. It is gratifying, therefor, to learn, that the condition of things in the charge is much improved and now wears an encouraging aspect. The Spring communions were closed on the 30th of May. Sixteen persons have been added to the church during the past year, fourteen by confirmation and two by renewed profession. A very decided increase has also taken place in the amount contributed for benevolent purposes. A new organ, costing $125, has been purchased by the Lutheran and Reformed congregations at Sulphur Spring, and a carpet costing $85, by the Lutheran and Reformed congregations at Churchtown. In each case one half of the cost was paid by the Reformed congregation. Eighteen members, comparatively poor, have commenced the erection of a church at Bloserville, which will cost not less than $1 500, and the corner-stone of which it was arranged to have laid on the 6th of June.

The new church at Mechanicstown, Frederick county, Md., Rev. H. Wissler, pastor, is to be dedicated to the worship of God on Sunday morning, the 13th of June.

PITTSBURGH SYNOD.

As has been heretofore announced, the church organized some time ago at New Castle, Lawrence county, Pa., has been supplied by the Rev. J. M. Souder, of Harmony, Pa., who was engaged in teaching in the Harmony Collegiate Institute. The charge has since extended him a call, which he has accepted. He has accordingly removed to New Castle, at which place his correspondents will please address him hereafter.

Rev. J. W. Alspach, pastor of the Fairview, Butler county, Pa., charge, has brought his Spring communions to a close. That at Millerstown was held on the 25th of April, the services in connection with the occasion beginning on the Tuesday previous and continuing over Sunday. Part of the time they were well attended. The number of communicants was larger than usual. Eleven persons were added to the church, eight by confirmation and three by renewal of profession. The pastor was assisted by the Rev. J. May, of Balm, Pa., whose labors were both acceptable and profitable to the people. The communion at Fairview was held on Whitsunday, the services in connection with the occasion commencing on Thursday previous and continuing over Sunday. The number of communicants at this church was also larger than it has been for a number of years. Twenty-one persons were added to the church, twelve by confirmation and nine by certificate. In these services the pastor was assisted by the Rev. C. Gumbert and H. D. Darbaker, whose labors also were well received. The present addition increases the number added to the charge since the commencement of the present pastorate, a little less than a year ago, to forty-nine. The prospects of the charge are quite encouraging. Increased life has been infused into the Sunday Schools, and much interest is manifested in matters relating to the Church.

In connection with a communion held on Sunday, May 30th, in the church at Kittanning, Pa., Rev. D. S. Dieffenbacher, pastor, seven persons were added to the church, three by confirmation and four by certificate. One adult and ten infants also were baptized. Seventeen persons were also added to the same church in connection with the Easter communion, eight by confirmation, seven by renewed profession and two by certificate. One adult and two infants also were baptized at the same time. The number of persons who communed was larger than it has been for many years, and there was also a decided increase in the contributions to benevolence over those received during any previous year.

The post-office address of Rev. W. W. Deatrick has been changed from Milton, to Gebhart's, Somerset Co., Pa.

WESTERN CHURCH.

The post-office address of the Rev. J. C. Henneman has been changed to Glade, Jackson county, Ohio.

The Licentiate Frank Wetzel, recently from the Theological Seminary at Lancaster, Pa., has accepted a call from the Dakota charge, Illinois. His post-office address is Dakota, Stephenson county, Illinois.

In connection with the communion held in St. John's church at New Bavaria, Henry county, Ohio, Rev. N. Wiers, pastor, on Whitsunday, fourteen persons were added to the church by confirmation. The occasion is spoken of as one of much interest and solemnity.

Seven persons were added to the two churches constituting the Fremont, Ohio, charge, Rev. J. Richards, pastor, in connection with the recent Spring communions.

At a recent special meeting of the Northern Illinois Classis, Messrs. Frank Wetzel and Oliver C. Wetzel were licensed to preach the gospel.

F.

ANNUAL MEETINGS OF THE CLASSES.

Places and Time of Meeting.

Tohickon Classis: Indian Creek, Montgomery Co., Pa., Friday, June 11th, 7.30 P. M.

Portland, Oregon, Classis: Portland, Oregon, Thursday, July 8th, 7.30 P. M.

D.

IN MEMORIAM.

Maud M. Apple, daughter of Dr. Thomas G. and Emma M Apple, was born at Mercersburg, Pa., on the 1st of June, 1868, and departed this life in Lancaster, Pa., on the last day of April, 1880, aged 12 years and 11 months.

The period of her life spent in Mercersburg was comparatively brief, being but a little over three years, her parents having removed to Lancaster in November, 1871; yet she became known there among the friends of the family, and as a scholar in the infant department of the Sunday-school, as an interesting little black-haired and black-eyed girl. A long history of the first unfolding of her infantile life in the bosom of the family, is recorded in the memory of her parents and brothers and sisters. This history includes her spiritual birth into the Christian Church through the holy sacrament of baptism, which was administered by the Rev. Dr. Higbee at a congregational service in the seminary chapel. Her own recollection of the few years she spent at Mercersburg, was revived and nourished by several visits she subsequently made to the village and the vicinity. In this way her friends there also were enabled to keep up their remembrance of her.

Nearly nine years she lived in Lancaster. During these years her life unfolded through the happy period of childhood. As a baptized member of the college congregation, she attended church with her parents regularly in the chapel and learned to join in the church service, and for several years she was a member of the choir, together with several other junior members, whom Miss Alice Nevin had introduced to that service, as a marked feature of the choir. She had a sweet voice and became much interested in vocal music, and had made a fair start also in instrumental music. She was for a time a member of the Sunday-school of the First Reformed Church in Lancaster, and for a number of years of the Sunday-school of St. Luke's Mission Church. In the week-day school she was a member of a class of sixteen in the secondary department, which was preparing to enter the high school next fall. She attended a course of catechetical instruction under Dr. Gerhart, and was only waiting to attend another course preparatory to confirmation the following year.

Her last and only serious illness of her life commenced suddenly on Sunday, April 24th, and continued until Friday morning following, when, after a stormy night, during which the winds moaned about the dwelling, and the coming day had just fully dawned amidst the sweet morning carols of birds on the college campus, she peacefully breathed her last, and awoke to the new life of heaven's everlasting day.

Maud was endowed with a good intellect, and made very fair progress in her studies. During the vacation of the previous summmer, lying in a hammock in the back yard, her eldest brother, at home in a vacation from his professional studies, had her read aloud "Scott's Lady of the Lake," which she did in an intelligent manner, stopping as she read to mark certain beautiful passages, and referring to others which she said she did not clearly understand. Her religious life unfolded itself in the midst of the most favorable surroundings, in the bosom of the family and of the Church, revealing its proper fruits in her reverence and love for the worship of the sanctuary, her filial obedience, her strict regard for her religious duties, and in general in her faithful endeavors to walk in the commandments of the Lord. Her most marked characteristic in this respect, perhaps, was her strict and conscientious sense of *duty*. She would not allow any recreation or pleasure to interfere with the performance of duty. When reminded on one occasion that she should devote more time to some social enjoyment, she replied that she could not do it, as her duties required her first attention. She was of a very affectionate disposition, modest and retiring in her manners, and greatly loved by all her friends and companions.

Such is the simple outline of her brief external life, differing but little from that of other Christian children reared under similar surroundings. On the more internal side it revealed very much known and treasured only by those, who stood nearer to her in fond and affectionate relationship, and much more still known only to her precious Redeemer and Lord, into whose care and guardianship in the heavenly world she has now gone to dwell forever.

As we now pay this poor yet loving tribute *to her memory*, we fain would follow her in conscious knowledge of her state of happiness in that blessed world, so beautifully described by the apostle, St. John, in the first five verses of the xxii. Chapter of Revelation, and which were read with so much comforting power, as the closing portion of the sermon preached by Dr. Gerhart at her funeral. We do not think of her as dead, but as living the higher spiritual life in that Paradise above. There, unfolding in perennial beauty with the loved ones gone before, her life now blooms in the atmosphere of heavenly love, where no pain or sorrow ever enters. Such is our firm faith in regard to those that sleep in Jesus, and thus we bid a temporary farewell to our earthly relationships to thee, dear child, until the shadows of this earthly life break away for us who remain, and we meet thee again and forever in the bright dawn of heaven's eternal day.

T. G. A.

To this brief narrative and tribute we append some verses of poetry found copied in her scrap book, which her dear friend Laura brought home from school, with her other well-worn books of study. They serve to show what sentiments of a poetic character she treasured, are interesting for their own sake, and doubly so to her friends as among the last words transcribed by her hand and pen, during the close of her school-days on earth.

I.

1. In the darkness and the silence
We have safely, sweetly slept,
Watched by Him who never sleepeth,
By His tender mercies kept.
Heavenly Father, for Thy goodness
Unto us from day to day,
We should thank and praise Thee ever,
And Thy blest commands obey.

2. Make us kind to one another,
Take all selfish thoughts away,
Make us careful in our actions,
And in all our lips may say.
Love to Thee above all others
Help us in our hearts to bear,
Fit us while on earth we tarry,
For the heavenly mansion fair.

We give merely the opening and closing stanzas of a beautiful ode to returning spring.

II.

WELCOME SPRING.

1. Welcome now the balmy spring,
Beautiful the gifts you bring,
Brighter skies bend o'er us now,
Softer breezes fan the brow,
Robes of green for earth to wear,
Lovely birds to skim the air,
These are gifts you kindly bring,
Beautiful and balmy spring.

* * *

3. But you bring to us no more,
Loved ones from the other shore,
Empty arms reach out in vain,
Yearning hearts still break with pain,
Till the spring that shall restore,
Eden to this earth once more;
Then glad hearts with joy will sing
Welcome to eternal spring.

It is a comfort to treasure these lines as among the last her little hands transcribed—hands now folded in the grave, and to know they were selected as expressive of her child thoughts. The prayer of the first we believe is now answered. The second closes as if with a presentiment that this lovely spring would leave us yearning for those on the other shore, and for the spring that shall bloom eternally.

A COUGH, COLD, CATARRH OR SORE THROAT requires immediate attention, as neglect oftentimes results in some incurable Lung Disease. "*Brown's Bronchial Troches*" will almost invariably give relief. Imitations are offered for sale, many of which are injurious. The genuine "*Brown's Bronchial Troches*" are sold *only in boxes.*

Youth's Department.

AT MOTHER'S KNEE.

Safe to the fold the Shepherd leads
His little lambs at close of day,
And thus my darlings come to me,
At last grown tired of their play;
And while the twilight shadows fall
O'er hill and meadow from above,
I draw my little lambkins safe
Within the fold of home and love.

O drowsy eyes of blue and brown!
O nodding heads! I understand;
'Tis time two little travelers start,
With mother's aid, for "slumber land,"
So fold the dresses snug away,
And free the restless dainty feet
From shoe and stocking. Thus, at last,
My little lambs, refreshed and sweet,

And robed in white, before me kneel
With folded hands. O Father, Thou
Who art the Shepherd of Thy flock,
Bow down Thy ear and listen now
To each low, childish prayer that these,
My children, offer up to Thee.
Hallow the twilight hour, O Lord,
That brings them thus before my knee.

And so through all the silent hours
Which lie between the night and day,
They shall not fear, since from the fold
Thy love will drive all foes away.
Sleep, little ones, oh, sweetly sleep,
Till morning sunbeams gather fast;
And safe from slumber land you come
Back to your mother's knee at last.

—*Illustrated Christian Weekly.*

NEATNESS.

"I am real glad that I didn't live in old times, Old Testament times," said Daisy.

Little Mag looked up from her work inquiringly.

A basket of clothes to be mended was upon the chair between the two sisters, and beside each was a small work-box.

"You see," continued Daisy, "it says, 'he rent his clothes' or 'they rent their clothes.' It seems to me that whenever they had anything to trouble them in Scripture times, instead of crying as we do, they just went about in a frantic way and tore their clothes. Wasn't it silly?"

"Perhaps they did not have to mend them afterwards," was Mag's reply. She did not mind the rents half so much as the repairing.

"Dear me, what a flutter of rage they must have been in, then," said Daisy, looking with dismay at a dress with the pocket half torn off; mother had laid it upon the top of the basket to be mended.

"Do you suppose they made their little girls mend 'their garments,' or did they go about with the rags fluttering in the wind like old Nance Smith?"

Daisy made no reply, for the good reason that she was thinking of something else. Not hearing what Mag said, the little girl of Old Testament times did not receive the sympathy which under the circumstances she might, as a fellow-sufferer, have offered.

Mag answered her own question. "They didn't have needles and thimbles and spools of cotton in those times. If those children only knew what it saved them not to have such things!" and Mag looked longingly out of the window towards the swing in the garden, where the neighbors' children were waiting for the two sisters to join them.

"What are you thinking about, Daisy?" inquired Mag, seeing her sister laughing without any apparent cause.

Daisy was leaning over the half-darned stocking held over her small fist, quite convulsed with laughter, and was for some time utterly unable to reply. Then she straightened herself up again, and tossing back the hair which had fallen over her eyes, running the semi-circular comb once or twice through it before it was fastened to suit, she looked up at Mag.

"I'll tell you what let's do!" she said, her eyes full of merriment.

"Well?"

"The next time we don't like anything, instead of crying let's tear our clothes."

"You little goose! Mamma'll make you mend them! That's all you'll get by it."

And disgusted, and finding no better proposition, when she had expected to hear "something funny," Mag snipped off her thread from the finished work with energy as she meant it to express the disappointment she felt.

"I think that Benny must have come to grief when he tore this apron!" she exclaimed, picking up next from the basket a check apron torn almost across.

There was a tap on the window from a small switch held by a hand on the ground below.

"It's Bessie White. You're nearest the window, tell her we'll soon be there," said Daisy.

Mag leaned over the window-sill. "We'll soon be through," she said.

"There's an organ-man and a monkey coming!" said the child from the garden below.

"It's a shame that we have so much mending to do. Whoever tears clothes ought to mend them. I'm going. Good-bye."

Daisy threw down the half-finished work, and Mag followed her example. Both children ran out to see the monkey. They thought no more of the work-basket nor the neglected work.

Mother, who came in soon after this, finished the mending and put away the clothes. Mother also put away the two work-boxes.

A week after this, Daisy was gathering blackberries and tore a long rent in her overskirt, and Mag, who had a fall about the same time, caught her foot in the hem of her dress and tore off the facing, but the work-boxes with which to repair the injury were nowhere to be found. Strange to say, they could not find their other school dresses, and dared not venture upon wearing their best.

They pinned up the rents, and said nothing about the matter. Mag, who was always tripping over something or catching her dress on some obtrusive knob, being a little girl who was fond of romping, began to look before the close of the week, as she had said of others, "like a flutter of rags," but mother made no remarks on her appearance.

Happening to see "Nancy Smith" pass along the road, the two girls looked down at their own torn dresses and then at the miserable, shiftless beggar-woman, and they both blushed. Things were beginning to look serious.

"This is the man all tattered and torn," shouted little Benny, quoting from "The house that Jack built."

The girls thought he was very pointed in his remark, but Benny had not even noticed their dresses.

"Daisy, my dear, you have torn your dress," said the school teacher, noticing the unusual appearance of the little girl who was generally so neat and tidy.

Daisy blushed, and said nothing in reply.

"O, Mag, I'd give anything if I could find needle and thread to mend this rent. If the Israelites felt as badly as I do over their torn garments it must have been real sorrow that they felt, both before and after the act," she said to her sister.

Their mother took them on her round of visits among the poor that day, and showed them the results of habits of indolence and negligence. They saw wretched, dirty, tattered children; they saw men and women in torn and ragged clothing.

Everywhere they noticed the effect of "poverty" they said, but mother corrected them. "It's not poverty," she said, "the poor are not necessarily ragged and dirty. It is the result of idleness and negligence."

Their mother took them after this to abodes of poverty, but where at the same time everything was neat, clean and tidy.

That night this wise mother and her two little girls talked the matter over together. She showed them how unjust she would be to their best interests if she allowed them to grow up with habits of indolence; if she neglected to teach them how to sew and mend, and have a knowledge of all the little things which make our home pleasant.

As these were sensible little girls they saw the force of what was said; and sorrowful for having pained this good mother, they promised to do better in the future.

When their mother brought out their work-boxes from the high shelf on which she had hidden them, they sat down to mend their dresses with a willingness which a week before would have seemed to them impossible.

If there are any little girls among our readers who are not willing to learn to sew and to mend, we advise them to observe the tattered children in the street, and ask themselves how they should like to present such an appearance. But you say, "We do not have to mend our own clothing."

It would be well for you to learn how to do it, for then you might teach some poor street child. If God has so blest you, all the more, as a debt of gratitude, should you help those that are poorer and more ignorant than yourself.

Even if you are not obliged to mend your own clothes, it would be wisdom on your part to learn, for there will probably come some time in your life when you would be very glad of the knowledge.—*Intelligencer.*

THE TRAVELS OF THE STONES.

Near a house where I often visit there lies in a wall a fragment of rounded stone some two feet in diameter, of peculiar appearance. Its large white crystals of feldspar in the darker mass make it very noticeable to even the careless observer. Yet no ledge like this stone has been found anywhere in the vicinity. Where did it come from? Did it drop out of the sky? We might think so if it were not the fact that seventy-five or eighty miles north of this place there are ledges of just such material, and along the line toward these ledges many similar stones are found. There can be little doubt that in some way they came from those ledges.

It is not always so easy to recognize a stone, but all over the country, where there are rounded stones at all, many of them will be found on examination to belong to quite distant ledges. We cannot help asking how stones could travel so far.

The wind could not blow them along. No beasts or birds can be thought of as having carried them. There are wild stories about some of the most rocky regions that evil spirits hurled the rocks at one another, or at angels, in furious combat. But if we can find any more natural way of explaining the moving of the stones to their present places it will be safer to accept that than to fall back on legend and poetry.

To begin with the simplest example: sometimes even large stones may be carried several miles by a brook or river. Though a stone will not float in water, yet a boy can lift a stone to the top of the water which is too heavy for him to lift out of the water. In time of freshet, after heavy rains or when the snow is melting in the spring, there is sometimes force enough in the full, rapid current to sweep and roll along stones several feet in diameter. This is one of the ways angular stones are rounded into pebbles.

At the close of our northern winters, when the ice breaks up in the rivers, whatever is on or in the ice is carried down the stream. The melting raft becomes weaker mile by mile and drops its burden sometimes near the starting point, sometimes miles away. In these ways the rivers may carry the stones. Rivers do not all run now in their old channels, so that what they brought down hundreds of years ago may to-day be high and dry far away from their present beds.

The rivers alone, however, will account for the transportation of only a very small part of the stones that have wandered away from home. Many of them are on the tops of hills where no river could flow. I remember seeing a great bowlder of granite on the top of a high island in Massachusetts Bay. There is no other granite on the island and the shore is several miles away. No river could have brought this stone across the strait. Some other means must be thought of.

We know that icebergs float hundreds of miles, and sometimes they have carried animals and even men long distances. We know, too, that the sea has in former ages covered great regions that are now land. Lake Champlain, for example, is now nearly a hundred feet higher than the sea, but along its shores and many feet higher are clay beds in which are many salt water shells. Once the sea filled all that valley and overflowed into the valley of the Hudson River, so that icebergs may have floated through that arm of the sea, scattering as they melted some of the strange stones we now find in such strange places.

The next time we will talk about glaciers.—*Christian Union.*

CATCHING SUNSHINE.

BY C. B. EDGAR.

Baby Bertie on the floor,
Catching sunbeams as they pour
Streams of shining golden light
O'er the carpet soft and bright.

Eager fingers outstretched grasp,
Then the little hands unclasp—
Empty! Wonder and surprise
Pictured in the earnest eyes.

O'er the pretty shining thing
Bush and tree their shadows fling,
Gently waving to and fro—
Why should they deceive him so?

Bertie never quite despairs,
But with wondrous patience bears
Disappointment, and again
Tries the soft light to retain.

Thus may Bertie all through life,
With its shadows, toil, and strife,
Seek to catch the sunshine bright,
Making all his pathway light.

THE HERMIT AND THE ROBBERS.

A gentle hermit, one day, proceeding on his way through a vast forest, chanced to discover a large cave nearly hidden under ground. Being much fatigued, he entered to repose himself awhile; and observing something shining in the distance, he approached, and found it was a heap of gold. At the sight he turned away, and hastening through the forest again as fast as possible, had the misfortune to fall into the hands of three fierce robbers. They asked from whom he fled, and he answered, "I am flying from Death, who is urging me sorely behind."

The robbers, not perceiving any one, cried out, "Show us where he is." The hermit replied, "Follow me," and proceeded toward the grotto. He there pointed out to them the fatal place, beseeching them at the same time to abstain from looking at it. But the thieves, seizing upon the treasure, began to rejoice exceedingly. They afterward permitted the good man to proceed on his way, amusing themselves by ridiculing his strange conduct. At length they began to consider what they should do with the gold. One of them observed, "We ought not to leave the place without taking this treasure with us."

"No," replied another, "we had better not do so; but let one of us take a small portion, and set out to buy wine and meat in the city, besides many other things we are in need of;" and to this the other two consented.

Now the evil spirit, which is always busy on these occasions, directly began to tempt the robber who was to go in the city. "As soon," whispered the bad spirit to him, "as I shall have reached the city, I will eat and drink of the best of everything as much as I please, and then purchase what I want. Afterward I will mix with the food intended for my companions something which I trust will settle their account, thus becoming sole master of the whole of the treasure, which will make me one of the richest men in this part of the world;" and as he purposed to do, so he did.

He carried the poisoned food to his companions, who on their part, while he had been away, had come to the conclusion of killing him on his return, in order that they might divide the money among themselves, saying, "Let us fall upon him the moment he comes, and afterward eat what he has brought, and divide the money between us in much larger shares than before."

The robber who had been into the city now returned with the articles he had bought, and was immediately killed. The others then began to feast upon the provisions prepared for them, and were seized with violent pains, and soon died. In this manner all three fell victims to each other's avarice and cruelty, without obtaining their ill-gotten wealth.—*Harper's Young People.*

A SINGLE UNTRUTH.

I shall never forget an untruth I once told, although it happened when I was a very little child. My younger sister had a farthing, with which she wished to buy a fig, but being too ill to go down to the shop herself, she engaged me to go. Accordingly, I went. As I returned with a fig nicely folded up in a small piece of paper, suddenly the thought occurred to me that I should like to take a peep at the fig. So I very carefully opened the paper, when the fig looked so very tempting, I thought I could not help tasting it a little at one end. I had scarcely eaten it, before I wanted all; and without much more thought, I ate up the whole fig! Then when it was all gone, and I had nothing to do but to think, I began to feel very uncomfortable. I stood disgraced before myself. I thought of running away somewhere, I did not exactly know where, but from whence I should never come back. I was not long before I reached home; I went as quickly as I could. I told my sister that I had lost the farthing. I remember she cried sadly; but I went directly out into the garden, and tried to think of something else, but in vain. My own guilt stared me steadily in the face, and I was wretched. Although it wanted a few minutes to the dinner-hour, yet it seemed very long to me. I was anxious some event might intervene between me and the lie I had told. I wandered about with a very heavy spirit. I thought I would give worlds if it had not happened.

When the dinner-hour came I was seated in my high chair at my father's side, when my sister made her appearance, crying and looking very much grieved. My father immediately asked what the matter was. Then my mother stated the story, the conclusion of which was that I had "lost the farthing." I can never forget the look of kind, perfectly unsuspecting confidence with which my father turned on me, and with his large blue eyes full in my face, said: "Where did you lose the farthing? Perhaps we can find it again." Not for a single instant could I brave that tone and that look, but bursting into tears, I screamed out: "Oh, I did not lose the farthing—I ate up the fig." A silence, as of the grave, ensued. No one spoke. In an instant I seemed to be separated at an immense distance from all the rest of the family. A great gulf yawned between us. A sense of loneliness and desolation came over me, the impression of which will go with me forever. I left the table, and all that afternoon, the next day, and during the week, my feelings were melancholy in the extreme. But my father and mother, brothers and sisters, received me back to their love and favor as time wore away, and my spirits recovered their wonted tone. The whole event left an indelible impression on my mind and heart.—*English Magazine.*

Pleasantries.

Money that bank officers get away with is charged to running expenses.

"See here, John, is your sweetheart a factory girl?" "Yes, William, satisfactory."

The last definition of the legal phrase, "moving for a new trial," is courting a second wife.

A little fellow, turning over the leaves of a scrap-book, came across the well-known picture of some chickens just out of their shell. He examined the picture carefully, and then, with a grave, sagacious look, slowly remarked: "They came out 'cos they was afraid of being boiled."

A boy can imagine almost everything; can lug an old shot-gun about all day, without firing at a living thing, and be under the impression that he is having a howling good time. But all attempts to induce a boy to imagine that he's killing Indians when he is sawing wood have proved futile.

Religious Intelligence.

Home.

The cathedral at Garden City will have no seats, but will be furnished with mats, on which the worshipers may kneel.

The General Conference of the M. E. Church at its late meeting in Cincinnati, by a vote of 229 to 139, postponed indefinitely the subject of electing a colored bishop.

During the last four years $95,000 of the bonded debt on the New York Methodist Publishing House has been paid, and the interest on the remaining $400,000 has been reduced from 7 to 6 per cent. per annum.

The largest per cent. of all the Protestant denominations in this country in the foreign missionary field comes from the Congregational Church, which supplies 4.29 per cent. of its own ministerial force. The Presbyterian Church North supplies 2.50 per cent.; The Presbyterians South, 1.33; the Baptists of the North, 1.01; the Episcopal Church, 0.57. It is stated that of the 9,145 ministers which the Southern Baptists have, only six are engaged in foreign lands.

The Presbyterian Board of Foreign Missions has had a wonderfully successful year. Last year the General Assembly passed a resolution asking the church to increase its contributions to $500,000. The Church has promptly responded, giving not only the $500,000 asked for, but $86,844 more—an advance for the year of more than $150,000. The debt of $60,000 has been paid, the loss of $48,000 met, the work of the Board enlarged, and there is a balance of $7,048 in the treasury.

Father Stack, of Williamsport, Penn., who has been before the public and the courts, since 1871 as a contestant against the power of the Catholic bishop of the Diocese of Scranton, Bishop O'Hara, to remove him without cause from his pastorate, and received last year an opinion from the Supreme Court of Pennsylvania taking the same view of the case, has brought and had tried an additional suit demanding $50,000 damages from Bishop O'Hara for dispossessing him. The jury have brought in a verdict for the defendant.

Abroad.

On a recent Sunday sermons on temperance were preached in 200 of the Episcopal churches of London. At the annual meeting of the Church Temperance Society it was stated that in twenty dioceses there are now 219,000 members.

The Bishop of Lincoln compares the new British Parliament to the one which sat two hundred and fifty years ago, and counsels his people to remember the deeds that were done in Cromwell's days, when churchyards were given up to the Presbyterians, Independents and Baptists.

It is believed that the stringent orders of Henry VIII. for the demolition of all memorials in churches of Archbishop Becket were so well carried out that only a few effigies of him in stained glass are preserved in England. Two such are known in Herefordshire, and an antiquary is in search of what few others may exist.

An order has been issued by the Minister of Education in Greece requiring that the highest classes in all the common schools in the Kingdom shall use as a textbook the New Testament in the original Greek. It was only four years ago that the Holy Synod of the Greek Church prohibited as injurious the use of a long list of books, among which were the Old and New Testaments as published by the British and Foreign Society.

At the annual Gregorian festival held recently in London, it being the eighth, the congregation was very large, filling the great cathedral of St. Paul's in every part. The portion beneath the dome was so crowded that ladies were unable to remain, owing to the heat. The choir numbered upwards of 1,240, and of clergymen present there were 150. To show the imposing picture they presented, it is said that the front rank of the boys, all of whom marched four abreast, made the full circuit of the cathedral before the Bishop, who came last, was seen.

The Rev. Channey Maples, of the Universities' Mission on the Zanzibar Coast, has given a description of the Makonde people living in a country about three hundred miles south of Zanzibar, whose king, Matola, is a total abstainer and "a most intelligent African." One of the subjects of Matola gave Mr. Maples an old coat, which, he said, belonged to a white man "whose words were always gentle, and whose manners were always kind; whom, as a leader, it was a privilege to follow, and who knew the way to the hearts of all men." Does any one need to be told that this means Dr. Livingstone?

SUNDAY-SCHOOLS IN ENGLAND.—At a conference held in London a short time ago to consider plans for celebrating the centenary of Sunday-schools in June, about 200 ministers of various denominations were present. Sir Charles Reed, in reviewing the history of the schools, said the English census of 1851 showed that 250,000 teachers were engaged in the gratuitous instruction of the young, and that they had a total of 1,108,000 children in their charge. This year the Sunday-school Union alone was able to report no fewer than a million children within its organization, while in addition there are to be reckoned the children in schools belonging to the Wesleyan body and to the Church of England.

MONTE CASSINO IN THE PAST.—The time was when the Benedictine monastery at Monte Cassino was the richest in Europe. Its Abbot was the first baron of the kingdom of Naples, and the administrator of a diocese composed of thirty-seven parishes. Among its dependencies were four bishoprics, two principalities, twenty countships, 250 castles, 440 towns, 1,300 tracts of land, and 1,662 churches. At the close of the sixteenth century its revenues were valued at 500,000 ducats. To-day the monks of Monte Cassino have barely enough to live. Their pensions from the Italian Government amount to the small sum of 30 francs a month—paper Italian francs, and equivalent to less than $6.

Books and Periodicals.

LITTELL'S LIVING AGE.—The numbers of *The Living Age* for the weeks ending May 29th and June 5th respectively, contain the following articles: Mohammedanism in China, *Edinburgh;* Recent Events in Arabia, Ideals of Feminine Usefulness, and an Attempted Philosophy of History, *Fortnightly;* The Pinch of Poverty, *Nineteenth Century;* International Novelists and Mr. Howells, *Contemporary;* Klopstock, *Cornhill;* An Escape from a Fijian Cyclone, *Macmillan;* Plain Speaking, *Good Words;* The Temperature of Space, *Nature;* The Civil Code of the Jews, and The Heirs of a Poor Monk, *Pall Mall;* with instalments of "He that Will Not When He May," "Verena Fontaine's Rebellion," "The Crookit Meg" and "Bush Life in Queensland," with the usual amount of poetry.

For fifty-two numbers of sixty-four large pages each (or more than 3,300 pages a year), the subscription price ($8) is low; while for $10.50 the publishers offer to send any one of the American $4 monthlies or weeklies with *The Living Age* for a year, including the extra numbers of the latter, both postpaid. Littell & Co., Boston, are the publishers.

The June WIDE AWAKE opens with a delightful story by Sarah O. Jewett of "Deephaven" fame, entitled "Cake Crumbs." Following is an exquisite poem by Mrs. Margaret J. Preston, "Maid Cicely's Steeple Cap"—A. D., 1480. "Choosing Abe Captain," by James Clement Ambrose, is an interesting reminiscence of President Lincoln. "At Plymouth Oak Farm" is an interesting and exciting story of pioneer life, by Mrs. Angeline Teal, accompanied by a half dozen spirited illustrations. Another story is "How Patty Curtis Learned to Sweep," by Mrs. M. L. Evans. "Daisy's Bust," by Mabel Elwell, is as good as a story, although an account in detail of how a bust is made. William H. Rideing gives an interesting account of "The Language of Ships," and Mr. Bartlett has some pleasant Concord Reminiscences. Mr. Benjamin in the "American Artists' Series" writes of the popular artist J. W. Champney. Of the serials, "Prof. M. P. Paul," is ended, much to the regret of innumerable children, who have been growing up alongside "Miltiades" for the last five years; and the "Five Little Peppers" are having all sorts of good times, while the "Two Young Housesteaders" make a new acquaintance in the pretty town-bred "Sweetbriar Rose." The poems of the number are excellent, noticeably "A Fashionable Lady," by Mrs. Clara Doty Bates, "A Bird Story," by M. E. B., and "There's More Than One Way," by Mrs. Slade. The "Exercise Song," by Mrs. Elson, "The Butterfly," is a bit of music. Only $2.00 a year; 20 cents a number. Ella Farman, Editor. D. Lothrop & Co., Publishers, Boston.

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Lve. Harrisburg,	8:00 A. M.	1:35 P. M.	4:20 P. M.	*8:45 P. M.
Arr. Carlisle,	9:00 "	2:35 "	5:20 "	9:43 "
" Chambersb'g	10:30 "	4:00 "	6:45 "	11:10 "
" "	11:30 "	5:00 "		
" Hagerstown	11:30 "	5:00 "		
" Martinsburg	12:30 P. M.	6:30 "		

*Leaves Philadelphia 5:30 P. M.

DOWN TRAINS.

Lve. Martinsburg,	6:30 A. M.		2:30 P. M.
" Hagerstown,	8:00 "		3:30 "
" Chambersb'g	4:30 A. M. 9:00 "	1:00 P. M.	4:35 "
" Carlisle,	5:45 " 10:30 "	2:30 "	6:00 "
Arr. Harrisburg*	6:40 " 11:30 "	3:30 "	7:00 "

*Arrives at Philadelphia 10:10 A. M

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General News.

HOME.

The census enumerators are at work.

The public debt was reduced $16,000,000 during the month of May.

Col. J. C. Audenried of Gen. Sherman's staff, died in Washington on the 3d inst. He was buried at West Point on Monday.

The drouth has been ended in almost every section of the country. The rains have been gentle, unaccompanied by severe storms. The prospect for good crops is better.

Delegations from various labor associations met in this city last week, and among other things, took steps to organize a printing association, which will issue a daily paper.

A reunion of the members of the United States Christian Commission will be held at Chatauqua Lake, N. Y., on the 7th of August. Geo. H. Stuart, President, and Dr. John H. Vincent, of New York, have issued the call.

A fire in Nevada City, Cal., on Saturday evening destroyed about fifty buildings in the Chinese quarter and a number of stores and other buildings in the business part of the town. The loss aggregates about $60,000.

After several days of factional wrangling, and wire-working, the Republican convention is going into a ballot for a candidate for President as we go to press. It may be tantalizing to our readers not to get the names of the nominees, but if the MESSENGER were delayed one day to accommodate political assemblies, there would be a "muss" about it.

FOREIGN.

The cattle plague has reappeared on the Island of Cyprus, and 2,000 animals have died.

LONDON, June 3.—In the House of Lords to-day the Burial bill passed its second reading by a vote of 126 to 101.

A ship supposed to contain munitions of war for Cuba was seized by the Collector of Customs, on complaint of the Spanish Consul at Quebec on the 3d inst.

The Empress of Russia, Marie Alexandrovna, died at St. Petersburg on the 3d inst., in her 56th year. Her maiden name was Maximiliane Wilhelmine Auguste Sophie Marie. She was the daughter of Grand Luke Ludwig II. of Hesse.

The Russian army has been ordered to wear mourning for six months, as a mark of respect to the memory of the late empress, whose funeral will take place on Wednesday.

LETTER LIST.

Alspach, Rev J W, Albaugh, J.
Bushong, R M, Bates, Rev W H, Binkley, H K, (5), Balliet, W J, Boush, C M, Beaver, A J, Baum, Rev C, Busche, Rev J F.
Cougill, O C, Cast, T J, Clay, Rev H F, Clendenin, M A.
Daniel, I, Derr, Rev T, Deatrick, Rev W W, Dengler, G F.
Evans, Rev L K, (2), Ermantrout, Mrs D.
Flisher, W S.
Greenawalt, Miss S A. Good, E R, Groh, Rev W H, (2), Gerhard, Rev D W, German, E S & Sons, Gistwate, J.
Huber, Rev S M K, Herr, F P, Hawley, J G, Hoffheins, Rev J A, Hacker, Rev T J, Hartman, Rev J H, Herbst, C H, Hartman, H, Hoffmeier, Rev T F, Hauver, W, Hartzell, Rev G P, Huilhorst, Rev F, Houts, Rev A, (2), Hartman, J, Heller, Rev A J, Herman, Rev J C, Heyser, W, Heller, E S, Hoffmeier, Rev T F.
Irwin, G A.
Johnson, H.
Kretzing, Rev J, Keller, W S H, Krebs, Rev W E, Koontz, J, Kline, Rev A, Kline, A G.
Leonard, G J, Long, F F, Lachman, W H, Lady, Rev D B.
Meyers, J S, Miller, D, (2), McKinney, J, Myers, J W, Mayer, Rev L J, (2), Miller, Rev J D, Meckley, Rev J, Metz, A, Millet, Rev J K, Meyers, C W, Mohney, A M, Martin, Rev G H.
Otto, C J.
Peters, Rev W J, Pontious, Rev J W, (2), Peighal, J, Peters, L P.
Reiter, Rev C H, (2), Rhodes, D W, Reber, Rev J A, Rinehart, W H, Roeder, Rev S M, Ritter, J H.
Stoteimyer, C I, Schaffer, Mrs S B, Shiffler, D B, Shriver, H W, Sample, D M, Souder, Rev J M, Showalter, J, Spott, Mrs A, Schafer, Rev S B, Shimer, E D, Schmidt, B, Snyder, Rev W H H, Snyder, G V, Sherman, G F, Stahl, H, Struble, Miss C A.
Thomas, G S, Tobias, Rev D C.
Wagner, Rev J S, (2), Weiss, M, Wiant, Rev J F, Wentsel, H, Wissler, Rev H, Wolf, Rev S, Woleslagel, E G.
Yearick, Rev Z A, Yost, F C.
Zeller, H S.

THE MARKETS.

Philadelphia, June 5th, 1880.

[The prices here given are wholesale.]

BREADSTUFFS.—We quote the whole range of prices as follows: Supers, $3@3.50; winter extras, $3.75@4.25, as to quality; Pennsylvania fair and choice family at $4.75@5.25; Ohio and Indiana do. at $5@5.75; high grades at $6; St Louis do at $5.50 @6; winter patents, $6@7.50; Minnesota bakers' extras, old, at $4.80@5.25; fresh do. at 5.75@6; do. straights, $6.25@6.50, the latter an extreme rate, and spring wheat patents at $7@8, as to quality. Rye flour was in fair demand at $4.75 for choice Pennsylvania.

WHEAT.—On the open market we note sales of small lots Pennsylvania and Southern red and amber for local use at $1.28@1.29 and car lots No. 2 red, spot, in elevator, $1.28¼, closing without business at the noon call with buyers and sellers generally wide apart, the rates bid and asked being $1.28@1.30 for spot; $1.26½@1.28½ for June; $1.14½@1.15½ for July; $1.10½@1.11 for August, and $1.10¼@1.11½ for September. Shipments, 26,265 bushels; stock in elevators, 235,327 bushels.

CORN.—We note sales of 1,600 bushels rejected and steamer at 51@51½c., chiefly 51c.; 800 bushels sail mixed, track, at 51½c.; 1,000 bushels Southern yellow, afloat, at 52c., and small lots Western and Pennsylvania yellow at 52@53c., the latter in store; 5 cars sail mixed spot in elevator at 52½c.; 5,000 bushels do. June, at 52½c.; 10,000 bushels do. do., at 52½c., and 5,000 bushels, do., August, at 51½c., closing at the noon call with 52½c. bid and 53c. asked for June; 49½c. bid and 50½c. asked for July; 51½c. bid and 51½c. asked for August, and 51½c. bid and 52c. asked for September. Shipments, 138,583 bushels; stock in elevators, 530,411 bushels.

OATS.—The sales reported comprised about 11,000 bushels, in lots, including mixed at 37½@38c.; rejected white at 38½@39c.; No. 3 white at 40c.; No. 2 white, early, at 40½@41½; later at 41@41½c., closing at 41½c. bid and 42c. asked for car lots, and No. 1 white at 43c. At the open Board 41½c. was bid and 42c. asked for No. 2 white, June; 37c. bid and 40c. asked for do., July, and 33c. bid and 37c. asked for August.

RYE was dull and lower, with sales of 500 bushels prime Pennsylvania at 88c.

GROCERIES.—Coffee was quiet and steady, with sales of 375 bags low grade and fair Rio at 10½@ 14½c.; 175 bags ordinary and fair Laguayra at 13½@ 14c., and 75 mats fair Java at 22½c. Raw Sugars were quiet and steady at 7½@7¾c. for fair to good refining muscovados. Refined Sugars were in good demand and strong at 9¼c. for cut loaf, crushed and powdered; 9¼c. for granulated; 9¾c. for mould A., and 9½c. for standard A. Molasses met with more inquiry, but prices were irregular. We quote at 33 @35c. for 50 test. Rice was quiet and unchanged, with light sales of ordinary Carolina at 6½c., quoted up to 7¼c. asked for choice.

PROVISIONS.—We quote Mess Pork at $11.50@ 11.75; shoulders in salt at 4¼@4½c., with sales of 20,000 lbs. loose at the inside rate; smoked shoulders, 5½@5½c; pickled bellies at 7@7¾c., as to average; do. shoulders, 5½@5¾c. Loose butchers' Lard, 6¾c.; prime steam do. $6.95@7; city kettle do., 7½c. Beef Hams at $17@18; smoked Hams, 10@11c.; sweet pickled Hams, 8¾@9½c., with sales of 100 tierces, 16 lbs. average, at 9½c. for heavy and light averages; extra India Mess Beef, $17.50@18, f. o. b.; City Tallow firmer at 6 3-16c.

LIVE POULTRY.—Old Chickens were plenty and dull at 9@10c. as to quality. Spring Chickens were in light supply and steady at 18@20c.

BUTTER.—We quote creamery extras at 20@21c.; do. good to choice, 17@19c.; imitation creamery, 12 @17c., as to quality; Bradford tubs, extras, at 19c.; York State tubs, extras, 18@19c.; fair to choice, 15 @17c.; Western dairy extras at 14@15c.; do. fair to good at 11@13c.; factory packed, 11@15c., as to quality; common grades, 8@9c. Rolls—Fancy, 14 @15c.; none here; do., fair to prime, 9@12c. Prints —Fancy at 22@25c.; do. firsts at 17@20c.; do. seconds at 10@15c.

EGGS.—We heard of sales of fresh Western at 12 @12½c., chiefly at the latter rate, at which the market closed firm, and Pennsylvania, New Jersey, Delaware and other near-by brands at 13½c. in a wholesale way, and at 14c. for small lots.

CHEESE.—We quote New York factory, full cream, at 13c.; selections, 13½c.; do. fair to good, 11½ @12½c.; do. half-skims, 10@10½c.; soft full skims, 8@9c.; hard do. 4@6c.

HAY AND STRAW.—Supplies continued small, and, under a good inquiry, prices were well maintained. We quote prime cut and baled timothy $21 @22; mixed do. at $18@19. Rye Straw at $24@25; wheat do. at $12@13, and oat do. at $13@14.

FARMERS' HAY AND STRAW MARKET for the week ending June 5th, 1880.—Loads of Hay, 292; do. Straw, 61. Average prices during the week: Prime Timothy, $1.15@1.30 ℔ 100 lbs.; do. mixed, $1.10@1.20 ℔ 100 lbs.; Straw, $1.25@1.40 ℔ 100 lbs.

SEEDS.—There was little or no Flax here, and in the absence of business to establish a market, we repeat the nominal quotation of $1.45 for prime. Timothy was neglected and nominal at $2.75@3, as to quality.

FEED.—There was less pressure to sell and a rather firmer but dull market for winter wheat Bran, which was quoted at $14 bid, with sellers at $14.50 on the spot for prime, though many holders were asking higher figures.

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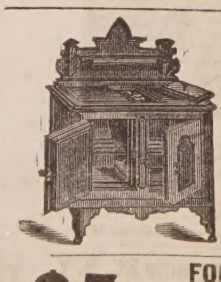
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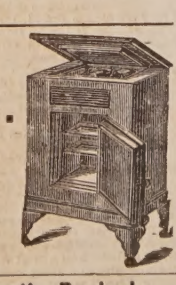

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